



University Microfilms
313 N 1st Street
Ann Arbor Michigan

INTERNATIONAL *Review*

IN THIS ISSUE

GROUP GUIDANCE

MAN'S RATIONALITY

VALUE OF SCIENCE COURSES

NO PRIORITY FOR GUIDANCE

EDUCATION IN ITALY

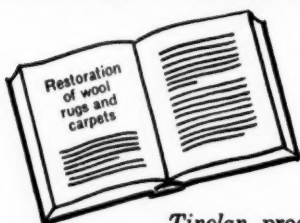
TEACHER TRAINING

News and Comments

Book Reviews

The CATHOLIC
UNIVERSITY
of AMERICA

HIGHER LEARNING SAVES YOUR CARPETS



**DO YOU
KNOW?**

Tinolan process was developed at a leading museum to restore priceless tapestries and other wool fabrics. It *revives colors and conditions* to renew the natural "spring."

Pile that has been matted by traffic and by scrubbing is remarkably improved and *Tinolan* conditioning removes the dirt "attraction" of soaps and detergents so rugs *stay clean longer*. Also, *Tinolan* mothproofs as it cleans.

**Easier—
Costs less**

Rugs and carpets can be treated without removal, are back in service the same day. *Tinolan* costs less than usual methods . . . less money . . . less work.

Write for trial offer data.

TINOLAN

THE TINOLAN COMPANY OF AMERICA, INC. - BOX 589, MEDIA, PA.

The CATHOLIC EDUCATIONAL *Review*



RT. REV. J. A. GORHAM, S.T.L., M.A.

Editor in Chief

RT. REV. F. HOULAHAN, S.T.D., Ph.D.

Associate Editor

SR. MARY BRIDEEN, O.S.F., Ph.D.,

Associate Editor

SR. MARY VERNICE, S.N.D., M.A.,

Associate Editor

REV. JAMES A. MAGNER, Ph.D.,

Managing Editor

Vol. LV

February, 1957

No. 2

CONTENTS

MAN'S RATIONALITY—A PSYCHOLOGICAL VIEW	73
Robert B. Nordberg	
NO PRIORITY FOR GUIDANCE	82
Francis J. Kerins	
EDUCATIONAL VALUES OF SCIENCE COURSES	89
Rev. Charles F. Donovan, S.J.	
GROUP GUIDANCE IN THE ELEMENTARY SCHOOL	96
Sister Bertrande, D.C.	
CHANGING PATTERN OF EDUCATION IN ITALY	108
Annamaria Granata	
NEED FOR NEW PERSPECTIVE IN TEACHER TRAINING	115
Sister Margaret Eugene, C.S.J.	
THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS	118
HIGHER EDUCATION NOTES	122
SECONDARY EDUCATION NOTES	125
ELEMENTARY EDUCATION NOTES	128
NEWS FROM THE FIELD	132
BOOK REVIEWS	135
BOOKS RECEIVED	142
NEWS OF PRODUCTS AND SERVICES	144

Published monthly September through May by The Catholic Education Press, The Catholic University of America, Washington 17, D.C. Subscription price: yearly, \$4.00; single number, 50 cents. Indexed in The Catholic Periodical Index, The Education Index and The Guide to Catholic Literature. Entered as second class matter at the Post Office, Washington, D.C.

Business communications, including subscriptions and changes of address, should be addressed to The Catholic Educational Review, The Catholic University of America, Washington 17, D.C. Please address all manuscripts and editorial correspondence to the Editor in Chief, 302 Administration Building, The Catholic University of America, Washington 17, D.C.

Trade-mark registered in U. S. Patent Office
Copyright, 1957. by The Catholic Education Press

Fifty-fourth Annual Convention

The National Catholic Educational Association

MILWAUKEE AUDITORIUM-ARENA, MILWAUKEE, WIS.

April 23, 24, 25 and 26, 1957

All the latest educational aids will be on display at this important N.C.E.A. convention. Delegates and visitors will have a splendid opportunity to observe them in exhibits arranged by firms from all parts of the United States during these days.

— LIST OF EXHIBITORS —

- | | | |
|--------------------------------------|---|--|
| Acorn Wire and Iron Works | Breuer Electric Mfg. Co. | Coubeau, A. Frank |
| Addressograph-Multigraph Corp. | Brewer Titchener Corporation | Crawley & Co., Inc., John J. |
| Aero Service Corp. | Bristol-Myers Company | Crestcard Company |
| All American A. S. Corp. | Bro-Dart Industries | Croft Publications, Arthur C. |
| Allyn and Bacon, Inc. | Bruce Publishing Company, The | Curtis Lighting, Inc. |
| Alston Studios, Inc. | Bruck Uniform Co., Inc. | Cushman & Denison Mfg. Co., Inc. |
| Aluminum Cooking Utensil Co., Inc. | Brunswick-Balke-Collender Co. | C.V.H. Laboratories Co. |
| American Air Filter Co., Inc. | California Test Bureau | Da-Lite Screen Co., Inc. |
| American Book Co. | Cambosco Scientific Company | Delkote, Inc. |
| American Crayon Company, The | Campus Chefs, Incorporated | Delta Power Tool Div., Rockwell |
| American Desk Mfg. Company | Catechetical Guild Educational Society | Mfg. Co. |
| American Floor Surfacing Machine Co. | Catholic Art Education | Denoyer-Geppert Company |
| American Foundry & Furnace Co. | Catholic Educator, The | Desks of America, Inc. |
| American Jesuit Missionary Ass'n. | Catholic Library Association | DeVry Technical Institute |
| American Library Association | The Catholic School Journal | Dick Company, A. B. |
| American Medical Association | Catholic University of America Press, The | Ditto, Incorporated |
| American Petroleum Institute | Chalkboard Refacing Co. | Doubleday & Company, Inc. |
| American Photocopy Equipment Co. | Church Arts Company, Inc. | Duquaine Lectern Mfg. Co. |
| American Seating Company | Church Property Administration | Duro-Test Corporation |
| Amsco School Publications, Inc. | Civic Education Service, Inc. | Eastman Kodak Company |
| Arlington Seating Co. | Civil Air Patrol | Educational Developmental Laboratories, Inc. |
| Association of American Railroads | Clarín Mfg. Co. | Educational Directories, Inc. |
| Association Films, Inc. | Coca-Cola Company, The | Educational Map & Chart Service, Inc. |
| Balfour Company, L. G. | Colad Company, Inc., The | Educational Service, Inc. |
| Barron's Educational Series, Inc. | College House, Inc. | Educational Testing Service |
| Barton-Cotton, Inc. | Collegiate Cap and Gown Company | Edwards Company, The J. J. |
| Beckley-Cardy Company | Collier's Encyclopedia | Enamel Products Company, The |
| Bell & Howell Company | Combined Book Exhibit, Inc., The | Encyclopaedia Britannica, Inc. |
| Penton Review Publishing Co., Inc. | Commission on American Citizenship | Encyclopaedia Britannica Films, Inc. |
| Benziger Brothers, Inc. | Community Supply Company | Enrichment Teaching Materials |
| Berliner & McGinnis | Compton & Company, F. E. | Eye Gate House, Inc. |
| Beseler Company, Charles | Conference of Catholic Schools of Nursing | Farquhar Transparent Globes |
| Binney & Smith, Inc. | Concileum-Nairn, Inc. | Farrar, Straus and Cudahy, Inc. |
| Bioscope Mfg. Co. | Consolidated Supply Company | Fides Publishers Association |
| Blue Bird Body Co. | Continental Press, Inc., The | Field Enterprises, Inc. |
| Bobbs-Merrill Company, Inc., The | Conn Ltd., C. G. | Flynn & Tiernan Co. |
| Boy Scouts of America | Converto Sales Company | Ford Motor Company |
| Bradley Company, Milton | Cram Company, Inc., George F. | Frontier Press Company, The |
| Bradley Washfountain Co. | | |

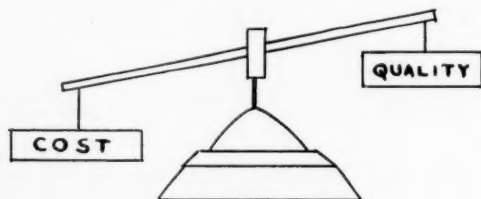
(Continued on the next page)

LIST OF EXHIBITORS—continued

- Garrard Press, The
Gaspard & Co., Robert
Gaylord Bros., Inc.
General Motors Corporation
General School Equipment Co.
General Precision Laboratory, Inc.
Geneva Modern Kitchens
Gesstner Duplicator Corporation
Ginn and Company
Globe Manufacturing & Seating Co.
Goder Incinerators, Joseph
Gould Athletic Supply Company
Graubard's, Inc.
Griggs Equipment, Inc.
Grumbacher, Inc., M.
Hale and Company, E. M.
Halverson Specialty Sales
Hamilton Manufacturing Company
Hammond & Company, C. S.
Handy-Folio Music Co.
Harcourt, Brace and Company, Inc.
Harr Wagner Publishing Company
Heath and Company, D. C.
Heinz Co., H. J.
Herff Jones Co.
Hever Corporation, The
Hillerich & Bradsby Co.
Hillyard Chemical Company
Holt and Company, Henry
Hotpoint Company
Hunt Pen Co., C. Howard
Huntington Laboratories, Inc.
Ideal Pictures, Inc.
Ideal School Supply Co.
Informative Classroom Picture Publishers
Institute of Life Insurance
Inter-Collegiate Press, Inc.
International Business Machines Corp.
Interstate Adjusters Corp.
Irwin Sesting Co.
Iroquois Publishing Company, Inc.
Johnson Service Company
Josten's
Judy Company, The
Kewaunee Mfg. Company
Keystone View Co.
Kimble Glass Co.
Laidlaw Brothers
Lawson Associates, Incorporated
Lesh Paper Company, C. P.
Levalor Lorentzen, Inc.
Liguori Publications
Lippincott Company, J. B.
Liturgical Imports Ltd.
Liturgical Press, The
Loyola University Press
Lvons & Carnahan
McClurg & Co., A. C.
McCormick-Mathers Publishing Co.
McGraw-Hill Book Company, Inc.
McMullen Co., Inc., The Declan X.
Macmillan Company, The
Maico Company, Inc.
Manter Hall School
Markhart Educational Service
Marsh Co., Felt-Point Pen Division
Maryknoll Bookshelf, The
Mason Candies, Inc.
Master Addresser Co.
Master Lock Company
Mentzer, Bush & Company
Merriam Company, G. & C.
Merrill Books, Charles E.
Metropolitan Life Insurance Company
Midland Laboratories
Miles Reproducer Co., Inc.
Miller School and Office Supply Co.
Minneapolis-Honeywell Regulator Co.
Mitchell Manufacturing Company
Monroe Calculating Machine Co. Inc.
Moore Company, E. R.
Morrow & Sons, J. F.
National Aviation Education Council
National Foundation for Infantile Paralysis
National Safety Council
National School Furniture Company
National School Studios, Inc.
Nativity Art Guild
Necchi Sewing Machine Sales Corp.
Neumade Products Corp.
Newman Press, The
News Map of the Week, Inc.
Newsweek
New York Silicate Book Slate Co., Inc.
Noble and Noble Publishers, Inc.
Norcor Manufacturing Company, Inc.
Nystrom & Co., A. J.
Overbagh, D. C.
Owen Publishing Company, F. A.
Oxford Book Company
Palmer Company, The A. N.
Panama-Beaver, Inc.
Peabody Seating Company, Inc.
Pepsi-Cola Company
Perry Co., Paul R.
Personnel Press, Inc.
Pflaum, Publisher, Inc., Geo. A.
Pioneer Manufacturing Company, The
Prentice Hall, Inc.
Primary Educational Service
Priory Press, The
Psychological Corporation, The
Publications for Catholic Youth
Queen's Work, The
Radio Corporation of America
Radiant Manufacturing Corporation
Reader's Digest Educational Dept., The
Remington Rand
Rene Lorrain Church Goods, Inc.
Rex Rotary Distr. Corp.
Rig-A-Jig Toy Company, The
Rollins Blazers, Inc., Robert
Royal Metal Manufacturing Company
Royal Typewriter Company
Sadlier, Inc., William H.
St. Anthony Guild Press
St. Dominic Savio Classroom Club
Scholastic Magazines
Scholastic Testing Service, Inc.
School Pen Company
Science Research Associates
Scott-Foresman & Co.
Sexton & Co., John
Shwayder Brothers, Inc.
Sico Manufacturing Company, Inc.
Silver Burdett Company
Simoniz Co.
Simplex Time Recorder Co.
Singer Company, Inc., The L. W.
Singer Sewing Machine Company
Snowwhite Garment Mfg. Co.
Society for Visual Education, Inc.
South-Western Publishing Company
Square Dance Associates, Inc.
Squibb-Taylor, Inc.
Stained Glass Color-Art
Standard Pressed Steel Co.
Standard Projector and Equipment Co., Inc.
Stansi Scientific Co.
Statler Refacing Co.
Strathmore Co., The
Superior Coach Corporation
Superior Dry Goods
S.V.D. Catholic Universities
Taylor Publishing Company
Technical Service, Inc.
Thomas More Association, The
Tiffany Stand Co., Inc.
Trans World Airlines, Inc.
United Air Lines
United Educators, Inc., The
U. S. Air Force
U. S. Army
U. S. Dept. of Agriculture
U. S. Marine Corps
U. S. Navy
U. S. Office of Education
Van Nostrand Company, Inc., D.
Vendo Co., The
Victor Animatograph Corp.
Viewlex, Inc.
Virco Mfg. Corp.
Visual Education Ass'n., Inc.
Vogel-Peterson Co.
Wayne Works, Inc.
Webcor, Inc.
Weber Costello Co.
Webster Electric Company
Webster Publishing Co.
Weiss Mfg. Co., Inc., Henry
Welch Manufacturing Co., W. M.
White Sewing Machine Corp.
Whitman & Co., Albert
Wilcox & Follett Co.
Wildermann Co., Inc., C.
Winston Company, The John C.
Wisconsin Telephone Company
World Book Company
World's Finest Chocolate
Zaner-Bloser Company, The

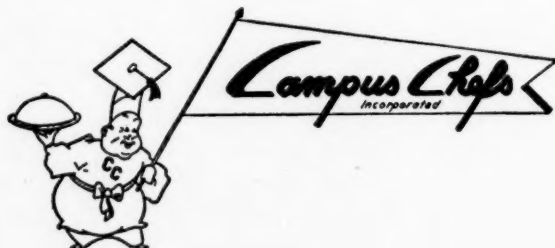
ADDITIONAL SPACE AVAILABLE

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION
1785 Massachusetts Ave., N.W. Washington 6, D.C.



When in Doubt

... about whether your food service is running at top efficiency, call us, for expert appraisal. If costs can be cut, we'll cut them without sacrificing quality! ♦ Invite us for a talk-it-over visit. No obligation, of course.



CAMPUS CHEFS, INC.

125 BROAD STREET, ELIZABETH, NEW JERSEY

Serving The Catholic University of America

GENTLEMEN:

We would appreciate a call

() As soon as possible () When in area

No. of Boarding Students _____ No. of Day Students _____

Name _____ Title _____

School _____

Address _____

City _____ State _____

MAN'S RATIONALITY— A PSYCHOLOGICAL VIEW

By Robert B. Nordberg*

IF TWO SYSTEMS PRESENT CONTRASTED VIEWS of a subject, they cannot be reconciled. Psychiatry, especially psychoanalysis, presents man as a profoundly irrational creature.¹ Christianity sees man as guided by reason. Therefore, the two cannot be made compatible. This, briefly, is the logic by which some have asserted that a hopeless schism stretches between Catholicism and psychoanalysis. This logic has been criticized and evaluated from various standpoints. The writer's present intention is largely confined to an analysis of several concepts of "rationality."

Sigmund Freud claimed in his autobiography that he had not read Schopenhauer or Nietzsche until far along in his career. G. B. Shaw made the same claim of himself. In both cases, the discerning reader is not readily convinced. In any case, Freud was heavily influenced by the anti-intellectualism of the times. At the core of his work was the theory that will has primacy over intellect. On this view, one's beliefs and decisions are dictated by emotions and clothed in respectable garments by reason. Reason is a midget who can see, carried on the shoulders of a blind giant--will.

If one holds that the origin and explanation of all conscious events is to be found in the unconscious, then reason becomes a mockery. After all, to call a thought or wish "unconscious" is by implication to call it uncontrollable. If "I" am the conscious ego, "I" cannot govern unconscious mental states. Therefore "I"

* Robert B. Nordberg, Ed.D., is an instructor in the Department of Education of The Catholic University of America.

¹ Gordon W. Allport, *Personality: a Psychological Interpretation* (New York: Henry Holt, 1946), pp. 181-189.

am at the mercy of an irresponsible, inconsistent "it."² But if Freud was right, the stream of consciousness is but the smoke and flame struck off by subterranean psychological machinery. If we invoke the concept of will to answer to this picture, the Freudian is not impressed. The will, for him, is instinctive and impulsive, pre-rational.

This view of the primacy of will over intellect is by no means confined to psychoanalysts, incidentally. William McDougall, although he spoke of "purposive striving," held that instincts are the primary motive-forces of human nature. Psychologists, for the most part, have been inclined to regard "will" as a name for the strongest motive in any situation.³

By denying man's rationality, the orthodox Freudian strikes a direct blow at several central concepts of Christianity. Understanding, freedom of will, and personal immortality are implicated. Also, by taking away man's freedom of will, you take away his moral accountability.^{4, 5} Curiously, though, most of those who deny that man has freedom of choice continue to hold themselves answerable for their deeds. Experience, of course, dictates the motives that will operate in any given situation, and the perceptual modes that will be brought to bear. The freedom that everyone knows, introspectively, that he has, is the freedom—with respect to any posed alternative—to act or not to act. This power of choice belongs at last in the category of mysteries; yet it is subjectively familiar to us all.

MEANING OF RATIONALITY

Can we, then, compromise with the psychoanalytical view of man? What, on our side, do we mean in asserting man to be a rational creature? "Rationality" has at least two senses. In its

² Psycho-physiology often leaves the same implication. See Frederick H. Lund, *Emotions—Their Psychological, Physiological, and Educative Implications* (New York: Ronald Press, 1942), pp. 237-238. Occasionally a psychiatrist asserts freedom of will, however. See Lawson G. Lowrey, "Psychic Determinism and Responsibility," *Psychiatric Quarterly*, XXVII, (1953), 543-562.

³ A good example of mechanistic psychology: Lynde C. Steckle, *Problems of Human Adjustment* (New York: Harper and Bros., 1946), pp. 1-6.

⁴ Carney Landis and M. Marjorie Bolles, *Textbook of Abnormal Psychology* (New York: McGraw-Hill, Book Co., 1947), p. 493.

⁵ Steckle, *op. cit.*, p. 260.

broadest usage, it refers to the human power to conceptualize. A concept is qualitatively different from any sensation or combination of sensations. It is abstract, universal, and belongs to the spiritual order. In this sense, all human beings are rational. We apply the adjective even to the infant, for he has the innate power to conceptualize, even though it is not yet developed. Of course, the *degree* of power to conceptualize varies from one person to another, which is why one person needs a larger vocabulary than does another.

In a stricter sense, "rationality" refers to judgment. Judgment, as the term is used here, differs from conceptualization in that one can form a concept without affirming or denying the existence of any object thereof. Judgment, on the other hand, joins a subject with a predicate, essence with existence. Not merely "tall" but "*This man is tall.*" The power of judgment is often not on a par with that of conceptualization, especially when one's emotions and self-esteem are involved. The existing tests of intelligence deal more with conceptualization than with judgment. That is why a neurotic person may suffer no less of IQ despite his manifestly diminished ability to make sound decisions.

We should also define pseudo-rationality, which is the casting in logical form of conclusions of emotionalized origin.⁶ In other words, pseudo-rationality is the sort of thing to which the Freudians reduce *all rationality*. For the remainder of our discussion, we shall be concerned with rationality in the sense of power of judgment, and with pseudo-rationality. It is a commonplace that each of us is guilty of one or another amount of pseudo-rationality. As advertisements and political campaigns remind us to our sorrow, no conclusion is so patently outrageous that it cannot be decked out in the accountrements of syllogism, sorites, and enthymeme. The distinction between rationality and pseudo-rationality is not logical but psychological. The one starts with evidence and follows it where it leads. The other starts with a conclusion and ignores such facts as do not fit it. People *do* rationalize, regress, project, identify, and employ all the "mental mechanisms" about which clinicians speak.⁷ The question is:

⁶ Allport, *op. cit.*, pp. 169-173.

⁷ For a good example of student rationalization, see Paul Torrance, "Rationalizations about Test Performance as a Function of Self-Concepts," *Journal of Social Psychology*, XXXIX (1954), 211-217.

Are we *also* capable of *genuine* rationality? Can our reason attain a basic independence of unconscious pressures? Decidedly! In fact, it is this sort of result the psychoanalyst in effect promises us as the result of psychotherapy.⁸ The assumption of psychotherapy is that the person who becomes aware of his repressed thoughts, feelings, and motives, can consciously and honestly reason about problems that formerly he handled with much logic and little reason. The person who is free of unconscious conflicts does not have to select his conclusions in advance.

PSYCHOANALYSIS AND CHRISTIAN DOCTRINE

It seems, then, that psychoanalysis can be reconciled with Christian doctrine on this point if two conditions are met on each side. The psychoanalyst must (1) admit that man *can* be rational, in the specific sense of power of judgment, and (2) admit that this is not only a possibility, but a *desirable* one. The basic error of modern thought is that it glorifies the irrational. The Catholic apologist, for his part, must (1) emphasize the distinction between power of conceptualization and power of thought and (2) admit that the latter, as involving judgment, is a potentiality not always reduced to act.

Neither should it be thought that psychoanalysis or any other form of psychotherapy is a necessary price for everyone who seeks true rationality. The concept of free will does not entail a denial that the energies of the unconscious probably exercise pressure upon every choice, but that does not mean that they necessarily *compel* the choice. On the other hand, Catholic theologians have always recognized that there are possible circumstances which rob a person of his freedom of will. These, however, are not *typical* circumstances by any means! Herein lies a special danger of psychoanalysis: the normal is formulated in terms of the abnormal, the healthy "explained" by generalizations extended from the pathological.⁹ In *all* circumstances, however, there is a limitation of our powers of rational decision, according to Christian teaching, as a result of original sin. Even divine grace does not

⁸ Sigmund Freud, *A General Introduction to Psycho-Analysis*, trans. by Joan Riviere (Garden City, New York: Garden City Pub. Co., 1943), pp. 390-405.

⁹ Allport, *op. cit.*, p. 216.

force the will. Man's fallen nature does not relieve him, though, of the obligation to direct his own actions. And the disturbances with which the psychiatrist works do not constitute a representative "slice of life." Ordinarily, man's power of choice is intact. Experience often makes it very *difficult* to do the right thing, but seldom *impossible*!

Any serious discussion of the implications of the pan-sexual tendencies in psychoanalysis would take us too far afield.¹⁰ For present purposes, let this suffice: if sexual motives underlie all maladjustment, the analyst cannot truly promise us rationality. For, even if one came to know what was in his unconscious, he presumably would still be its slave. Fortunately, most analysts today are dubious of this pan-sexual orientation.¹¹

PSYCHIATRY AND RELIGION

The relations between psychiatry and religion on the point of man's power to reason and on other questions could have been much better from the outset if Dr. Freud had been a man of broader outlook. When he characterized all religion (also all morality) as a "compulsive neurosis," little rapport was to be expected! The deep-seated bias of most of the early analysts against all forms of religion is reflected in the biographical accounts by Dr. Ernest Jones.¹² This historical accident highlights the need for breadth of outlook and flexibility of *modus operandi*. We hold our subject-boundaries too rigidly. Only when they are freely and functionally crossed is real progress made. It is important to observe the boundaries of a *problem*, but not those of a

¹⁰ For a full treatment of the relations between religion and psychiatry, see Pope Pius XII, "Discourse to the Delegates of the Fifth Congress of Psychotherapy and Clinical Psychology," English trans., *Linacre Quarterly*, XX: 97-105 (1953). See also Francis P. Furlong, "Peaceful Coexistence of Religion and Psychiatry," *Bulletin of the Menninger Clinic*, XIX (November, 1955), 210-226.

¹¹ There is also the question of varying connotations of "sex." See Karen Horney, *Neurosis and Human Growth* (New York: W. W. Horton and Co., 1950), pp. 300-306.

¹² A very good account of the early psychoanalytic movement in this regard: William C. Bier, "Sigmund Freud and the Faith," *America*, XCVI (November 17, 1956), 192-196. The height to which psychoanalysis has sometimes gone in reducing religious phenomena to the status of pathological symptoms is illustrated in: A. Bronson Feldman, "Freudian Theology, Part II," *Psychoanalysis*, IV (1953), 37-53. Monotheism is called a rarefaction of anal eroticism.

subject. The continued existence of "schools of thought" in psychology and psychiatry, of cliques poorly able to communicate with each other and less able to co-operate, suggests that many people in the behavioral sciences are less interested in the *problem* of man than in preserving intact the terminology, methods, and biases in which they have been trained. Occasionally one hears debates, erudite but functionally pointless, as to whether rational and empirical psychology constitute one science or two. They illustrate this unproductive state of mind. Perhaps the real question in the back of the debater's mind is, "Do I have to broaden my outlook?"

We have liberal arts colleges so this insularity of viewpoint cannot exist, but they seem unable to cope with the irresistible temptation of many scholars and scientists to pursue focus at the expense of context. These "academic" problems are *human* problems. This may be a truism, but few truisms were ever more widely neglected! Only the mind that can climb all the way up and down the ladder of abstraction with agility and grace, that can communicate with others and respect what they have to contribute, can really push back the boundaries of human knowledge. And pedants have their ways to deal with such a mind when they encounter it! The pedant is a pseudo-rationalist; the true scholar has achieved genuine rationality. You may be sure that he has not done it without heeding (with or without psychotherapy) the Socratic injunction.

RATIONALITY AND MATERIALISM

Rationality is not compatible with materialistic monism.¹³ If matter is all, there are no forms to abstract and no mind to abstract them. But psychiatry has tended strongly to this materialist outlook. There are historical reasons for this, but there is also the simple fact that medicine is a biological science. The implicit premise of psychiatry, questioned by too few, is that mental phenomena constitute a branch of biology. It has been the typical medical attitude that a mental event is "explained" by correlating it with something physiological—which something receives its own "explanation" by being reduced to chemical terms.¹⁴ This

¹³ Thorpe, *op. cit.*, pp. 85-94.

¹⁴ Landis and Bolles, *op. cit.*, pp. 422-425.

is what Dr. Karl Stern, a Catholic psychiatrist, has called the "nothing but" approach. It makes no distinction between *what* a thing is and *that which* is something, and takes it for granted that "What is it?" means "What's it made of?"

This materialism is intimately involved in the growing reliance on such "tranquilizing" drugs as reserpine and chlorpromazine. We hear constantly that these drugs promise a revolution in treatment of the mentally ill. Those of us with reasonably good memories can easily recall half-a-dozen other similar developments, the early promise of which was not fulfilled. No operation, for example, became popular as quickly as the frontal lobotomy, or so quickly faded from importance. It began to be clear that, at best, the lobotomy left a person with less of the same disease. It is already becoming clear with respect to the new drugs that calming the patient is not curing him. Chemical and surgical techniques, in themselves, fail to bring to the patient the new insight which is the *sine qua non* of *real cure*. These procedures lessen the *degree* of the disease, especially as regards its symptomatic expression. But cure, as the writer has suggested elsewhere, is usually a qualitative thing.¹⁵

A Catholic who understands and subscribes to the hylomorphic theory of mind-body relations is, it would seem, obliged to conclude that what is essentially intellectual cannot be qualitatively altered via what is essentially material. *We must approach the mental in mental terms*. This is a very foundational proposition which is either true or false. If true, it suggests a drastic second look at psychiatry as constituted. It is a proposition that can be supported both philosophically and by clinical evidence. Every past attempt to cure mental disease through a biological approach has failed.¹⁶ In the case of the tranquilizing drugs, the conclusion

¹⁵ Robert B. Nordberg, "A Needed Re-Orientation for Progress in the Psychology of Tomorrow," *The Catholic Educational Review*, LIII (May, 1955), 314.

¹⁶ The reference here is to functional as against organic mental illness. Actually, even in organic types, psychotherapy is ultimately involved. It has been customary to call a mental disease organic if there is known structural pathology. If no organic lesion is known, it is called functional, the implication sometimes being made that the lesion simply has not been found. This distinction between types of mental illness often rests upon a frankly materialistic basis. Even if no assumption is made that an unidentified organic lesion exists in the functional diseases, it is usually assumed that the mental phenomena in the case are by-products of malfunction of the body.

will probably soon be reached that the extent of their utility is to make the patient more amenable to psychotherapy. It is already agreed that the benefits of these techniques stop as soon as the patient is taken off the drug.

PSYCHOLOGISTS AND PSYCHIATRISTS

A note is in order on the relations between these two groups.¹⁷ Is it a secret that the tendency of the two has been to question one another's credentials?¹⁸ Especially do many psychiatrists dispute the right of "laymen" to perform psychotherapy. The clinical psychologist is usually happy to settle for the status of an equal.

The superior preparation which psychiatrists sometimes claim is based on the assumption that mental aberrations are outgrowths of physical ones. It has become a catch-phrase that "A twisted thought is a twisted molecule." But suppose that this is not true? Suppose that, after all, the mental *does* have to be approached in its own terms? A case might then be made for the superior preparation of the clinical psychologist, who ordinarily has had more training in mental functioning as such than the M.D. Curiously, clinical psychologists have tended to swallow uncritically the materialistic monism that inevitably serves to present the psychiatrist in a better light. Psychiatrists and psychologists both have their parts to play in the prevention and treatment of mental illness. The more thoughtful and conscientious people in

¹⁷ These terms are often confused. A psychiatrist is a Doctor of Medicine holding a diploma in psychiatry and specializing in mental disorders. A psychologist is a specialist in the science of human behavior and consciousness. A clinical psychologist specializes in mental measurement and psychotherapy. He usually holds a master's or doctor's degree in psychology and has had supervised clinical experience. Psychoanalysis is a specific kind of psychotherapy practiced both by psychiatrists and psychologists, mostly the former. An educational psychologist is one who applies psychological facts, theories, and methods to educational procedures.

¹⁸ Treatments of this problem are apt to be slanted a bit one way or the other. The case for the clinical psychologist is presented by Carl Rogers, *Counseling and Psychotherapy* (Boston: Houghton-Mifflin, 1942), pp. 256-258. A psychiatric viewpoint: E. Arian, "Quattro Anni di Attività di Centro di Psicologia Medica della Clinica Malattie Nervose e Mentali. Alcuni Insegnamenti e Considerazioni," *Archivio di Psicologia, Neurologia y Psichiatria*, XIV (1953), 169-172. Conclusion: the clinical psychologist cannot diagnose and is at best a "technical assistant."

both fields have been seeking a means of coming together.¹⁹ Our present concern with relations between the two fields centers on the relevance of the whole question to man's rationality.

POSTSCRIPT

We have touched herein upon many things; but it is hoped that a golden thread of Catholic thought unites them all. The relevance of various forms of prevention and treatment of mental illness, the proper relations among various types of practitioners in this area, the need to cross subject-lines in working out systems of thought and of professional relationships, are all topics bound up with the issue of the rationality of man and the freedom of his will. The educational psychologist has a legitimate and even necessary concern with these matters. The preventive aspect of mental disease and the amelioration of minor emotional difficulties fall within his professional scope. Every classroom teacher, indeed, should be concerned also. The achievement by the pupil of mature rationality involves his whole personality and presupposes the all-out assistance of the teacher.²⁰

• • •

There are 217 foreign students from 57 different countries at The Catholic University of America this year.

For the first time since its establishment eighty-seven years ago, Georgetown University Law School has a woman professor. In the school's enrollment of 1,125 this year there are 28 women students.

Notre Dame University broke its tradition of more than a century and admitted a laywoman student this year. She is a polio patient who lives in South Bend, Indiana, and is working for the doctorate in education.

¹⁹ E. H. Porter, Jr., *An Introduction to Therapeutic Counseling* (Boston: Houghton Mifflin Co., 1952), p. 101.

²⁰ Harold W. Bernard, *Mental Hygiene for Classroom Teachers*, (New York: McGraw-Hill, Book Co., 1952), pp. 17-21.

NO PRIORITY FOR GUIDANCE

By Francis J. Kerins*

"MY WHOLE LIFE IS AN EPIGRAM," writes Kierkegaard in his journals, "calculated to make people aware." And, elsewhere, "I am a corrective, and the corrective must not be taken as the norm." There is no implication intended that the great Kierkegaard would subscribe to the views herein expressed. As a matter of fact, he would have little use for them, since he had only the utmost contempt for the dons and their pedagogical discussions. Rather, the point of the quotations is that this paper is the expression of a reaction, and, to that extent, hyperbolic. In a recent issue of this review there appeared an article entitled, "Guidance: Primary Function of the Catholic School."¹ It is a very stimulating article, and expresses some very fine thinking. Much of the content is, indeed, indisputable. This paper, however, has a point to make, in the nature of positing other relevant principles, and emphasizing other aspects of the problem. The general tenor of the point is that guidance is not the primary function of the Catholic school.

EDUCATION AND SCHOOLING

The main tenet of the article in question is this: "Now if we examine closely the nature of the pupil, the ends of education, and the developmental tasks of youth, it is evident that the primary responsibility of the Catholic school is guidance."² And what is guidance? "[The pupil] is worthy of our most personal interest and help. This is the essence of guidance."³ The writer continues:

... then guidance is your primary responsibility, for it is naught else but a tender solicitude for the best development of each pupil. As teachers, we have an obliga-

* Francis J. Kerins, Ph.D., is an assistant professor of philosophy at Loretto Heights College, Loretto, Colorado.

¹ James J. Cribbin, "Guidance: Primary Function of the Catholic School," *The Catholic Educational Review*, LIV (November, 1956), 505-515.

² *Ibid.*, 508. ³ *Ibid.*, 509.

tion in conscience to instruct the very best we know how; as guides our influence for good arises from the all-pervading impact of personality upon personality, which is the heart of guidance.⁴

As a matter of fact, it does not seem nearly so evident that the teacher's primary function is guidance. And, in addition to examining the nature and tasks of the pupil, and the ends of education, we should examine the nature and ends of the school. "What, then, are the objectives for which we are striving in both education and guidance?"⁵ is not really the relevant question. Rather it is: What are the objectives for which we are striving in schooling? There exists a simple but oft-forgotten difference between education and schooling. Granting that education in any form involves the impact of personality upon personality, we can say that education always involves "guidance" so understood, although that still tells us how the process takes place rather than what the process and its objectives are. We cannot, however, equate schooling with education; we cannot, but we do. And herein lies one of the gravest weaknesses of much contemporary educational theorizing. To the pragmatist, virtually every distinction is a "false dichotomy." It is disturbing to see so many Catholic thinkers adopting the same attitude. We need have no fear of distinctions. The distinction between essence and existence is basic; the distinction between God and Caesar is permanently valid; the distinction between education and schooling is vital. Pius XI, in his encyclical on education, writes as follows:

Since however the younger generations must be trained in the arts and sciences for the advantage and prosperity of civil society, and since the family of itself is unequal to this task, it was necessary to create that social institution, the school. But let it be borne in mind that this institution owes its existence to the initiative of the family and of the State. Hence considered in its historical origin, the school is by its very nature subsidiary and complementary to the family and to the Church.⁶

This would seem to say, among other things, that the school is not the only, or even the major, agency of education. The

⁴ *Ibid.* ⁵ *Ibid.*, 506.

⁶ Pius XI, *The Christian Education of Youth* (Washington, D.C.: National Catholic Welfare Conference, 1936), p. 29.

school is, in effect, a specialized agency, with a specialized function that is certainly not to be considered a substitute for the educational influence of the family or the Church. It is a hackneyed phrase but true that in trying to do all things the school does nothing well. "To take but one example, as the educating influence of the home has waned, the school has been weighted down with work that, for the good of both family and child, is best done by parents."⁷ If we say that guidance, as here defined, is the primary function of the school, we are really saying that the total education of the child is the primary function of the school. Such an analysis contradicts the very nature of the school as a specialized agency. The "whole child" concept, the educationist's slogans about teaching children rather than subjects, can have a valid meaning. We should never forget the unity of the human person, the interrelationships among the various human capacities, powers and activities, the pressing need for co-operation among the various agencies of education. But this unity and wholeness have their locus in the child, and not in either the school or the work of the school. Because of the complexity of education and the variety of educational media, there is need for integration and co-operation. But when we speak as though the primary function of the school were coextensive with the educational process, we are ignoring the complexity of the process and of its subject, and we are rejecting the obvious implications of the fact that there are various agencies. This is the key point here. "Education, of course, is a much broader term than formal schooling: intellectual virtue, moral training, physical culture, craftsmanship, even learning how to walk and feed one's self—all belong to education, but they do not necessarily belong to the school."⁸

"Guidance" is, unfortunately, one of those words which means many different things to many different people. In this context, however, it has been given the most general of significations. It is "personal interest and help," it is the "all-pervading impact of personality upon personality." And we are told that we should not "limit our pedagogical horizons . . . to the academic blinders

⁷ Vincent Smith, "The Catholic School: A Reexamination," *Bulletin of the National Catholic Educational Association*, LII (August, 1955), 38.

⁸ *Ibid.*

of a textbook."⁹ All of this is true, to an extent. Schooling should never be limited to a textbook, any more than medicine should be limited to medication. Every teacher must be concerned with all aspects of pupil development. But words do have to have some meaning. The word "primary" is a case in point. A primary end or function is the most important; secondary ends, though admitted, are by definition less important, and must be kept subordinate. The secondary ends of schooling are, in fact, admissible precisely to the extent that they are ordered to and contribute to the primary end. And though there are semantic difficulties involved in the problem, the problem itself is far more than semantic. If the wrong end is identified as primary, the whole process of schooling is disordered and distorted. This unhappy situation has in some places transpired, in Catholic as well as other schools.

INTELLECTUAL DEVELOPMENT: FUNCTION OF SCHOOL

What, then, is the *primary* function of the Catholic school?

Among all the tools of education, the school has for its precise and proper end that of teaching. In a tradition that surges back through the middle ages to the very beginnings of our culture in Greece and Rome, teaching has always been deemed the primary function of the school.¹⁰

And if we want to know what teaching is, we can do no better than to go to the Angelic Doctor. It may be true that the challenge facing the schools today "will not be met any more by reiterating impressive quotations from St. Thomas than it will be by parroting Deweyan dicta."¹¹ But, there are many who feel that St. Thomas has a great deal more to say to us than Dewey, and that much of it is genuinely relevant to educational problems. We will, perhaps, by trying to understand and apply some of the impressive quotations from St. Thomas, have a much better idea of what, as teachers, we are trying to do.

... a man is said to cause knowledge in another through the activity of the learner's own natural reason, and this is teaching. So, one is said to teach another and be his

⁹ Cribbin, *op. cit.*, 509.

¹⁰ Smith, *op. cit.*, 41-42.

¹¹ Cribbin, *op. cit.*, 513.

teacher. This is what the Philosopher means when he says: "Demonstration is a syllogism which makes someone know."¹²

And again: "One person is said to teach another inasmuch as, by signs, he manifests to that other the reasoning process which he himself goes through by his own natural reason."¹³

Certainly this is not the only function of the school; certainly, too, the lower the level of education, the less emphasis on and differentiation of this primary end there will be. Nevertheless, with all appropriate qualifications, it must mean something to us.

In summary, only knowledge, and in the last analysis only scientific knowledge, is transmitted by teaching. If the school is a teaching institution, by contrast to the specific aims of other educational agencies, the primary aim of the school is to communicate knowledge and truth. The proper end of the school is not democracy, not adjustment, not citizenship, not economic gain, not even moral virtue, though all of these aspects of the human person can claim immeasurable benefits as by-products of a school that does the school's work. That work, under Catholic auspices, is nothing less than the formation of the Catholic intelligence.¹⁴

Nor is intellectual development a small thing to be the primary end of the school. There is far too much talk about "mere" intellectual development. It is his intellectual powers which distinguish man from a beast; it is his intellectual powers which should order and direct and transform all the lower powers in the life of a reasoned being. If there is justification for the identification of a "Patron of the Christian Schools," then it does not seem inapposite that every Catholic school should be permeated by the profound and consistent intellectualism of St. Thomas Aquinas. It is true indeed that "... to focus on the pupil's intellectual development to the neglect of his other powers is to be false to the Christian concept of education and to make an unchristian travesty of God's creation."¹⁵ But, if there is any single human power which is neglected in modern

¹² St. Thomas Aquinas, *The Teacher* (Chicago: Henry Regnery Co., 1953), p. 11.

¹³ *Ibid.*

¹⁴ Smith, *op. cit.*, 41-42.

¹⁵ Cribbin, *op. cit.*, 509. ¹⁶ *Ibid.*

educational theory and practice, it is that most human of powers, the intellect. A primary end is wretchedly neglected unless it remains primary, and unless all the other ends are subordinated to it.

ACCEPTING SUBSTITUTES FOR RIGHT PRINCIPLES

Not one of the points made here is new or in any way original. But we need not accept the Deweyan dictum that age implies unreliability. Too many Catholics indeed are unwilling to profit by the valuable contributions of modern thought. And, when we can overcome that obstacle of exclusionism, we seem too much inclined to reject the best and accept the worst that is in modern thought. Some of the worst tenets of educational pragmatism, some of the least sound emotional fads of contemporary school practice, have been foisted on Catholic teachers as substitutes for right principles. "To concentrate on skill or technique, subject or course, however essential, as though it were an end in itself rather than merely a means to an end is a monstrous perversion of the educational process,"¹⁶ we are told. This is very impressive; but the development of intellectual virtue is an end in itself, and it is the precise and noble end for which schools exist. Speculative knowledge is not *for* anything, and it is greater than practical knowledge. Only in a cultural context of deeply embedded anti-intellectualism would these truths need constant repetition.

"Hence," the teacher is advised, "to restrict your efforts to the minutiae of a poorly-written textbook would be fatal."¹⁷ And surely it would. This, however, hardly refutes the primacy of intellectual development. Textbooks, and all kinds of books, can be a great aid in the teacher's efforts. It is another Deweyan dictum that textbooks, in general, are poorly written, and that most books contain exclusively minutiae. "Our Lord . . . wrote no books, neither did He use them much."¹⁸ He also walked upon water. But it less than certain that we would be wise in either case to attempt a literal emulation. We have "dismal statistics concerning the prevalence of juvenile delinquency, disgruntled workers in industry, problem drinkers, and just ec-

¹⁷ *Ibid.*, 511. ¹⁸ *Ibid.*, 513.

centric folk."¹⁹ And "show me the book," we are asked, "which will guarantee that the pupil will avoid these pitfalls; name me the text or syllabus which will assure his safe passage through the difficulties of life."²⁰ No such book or syllabus exists, patently. The weakness, however, lies not in the books and syllabi, but in the exaggerated and presumptuous claims attached to them by their critics. No one ever used a text or syllabus with such grandiose objectives. Only those who have assimilated the pragmatists' contempt for books set such preposterous goals, the better to condemn a failure to meet them. If books and syllabi can help in teaching, they are justified. We might, indeed, ask for the guidance program that will provide such a guarantee and assurance: we will find none.

ASSIGNING TOO MUCH TO THE SCHOOL

All of this may not be perfectly fair to the article in question. It wished to make a point, and contained a number of qualifications. But, as was stated earlier, this paper also has a point, and is somewhat intrinsically hyperbolic. All agree that "it would be tragic were the school to spread itself so thinly over the entire landscape that its proper function, and the one, which if it fails will perhaps forever remain undone, is neglected."²¹ But, if "the proper function of the school . . . is the formal education of the pupil as a human being in order that he may perform both effectively and happily those roles which he must play in life as a citizen of two worlds, the mundane and the divine,"²² that is surely spreading itself over the entire landscape. If we include all that is on earth and all that is in heaven, what is there that is not the proper function of the school?

Let us, then, reject the assumption that the teacher has the duties of parent and pastor, psychiatrist and policeman. Let the parents teach their children how to eat, and how to obey. Let them take their children to church, and teach them how to pray. And let the school get on with the task of schooling. It is not so small a task that it can be done between lessons in emotional adjustment or after exercises in social participation. It is a lifelong and arduous task directly related to the ultimate end of man: to know the Truth.

¹⁹ *Ibid.*, 512. ²⁰ *Ibid.* ²¹ *Ibid.*, 514. ²² *Ibid.*

EDUCATIONAL VALUES OF SCIENCE COURSES

By Rev. Charles F. Donovan, S.J.*

WHY DO WE TEACH SCIENCE? In an age dominated by science the question seems pointless. The need for scientists and for a general understanding of science for modern living is obvious. Usefulness for contemporary life is one norm for deciding what should be taught in schools. Some educators consider it the only norm. But science has a claim to a place in education apart from and prior to considerations of practicality. We should be able to spell out this claim for our own satisfaction and, if necessary, as an answer to those who may sympathize with Dr. Moberly, headmaster of Winchester, who said of scientific studies, "I hardly know what their value is; . . . as a matter of education and training of the mind, which is our particular duty as instructors, I do not feel the value of them."¹

In his famous essay on "Knowledge Its Own End," Cardinal Newman distinguished between liberal and useful knowledge, not placing them in necessary opposition, but holding that liberal knowledge, prior to issuing in utility, is itself a good. Since modern physical science has issued in utility to such a spectacular degree, there is danger that some of the intrinsic educational values of scientific courses will be obscured. Seven of these humanistic and timeless values are listed here.

FOLLOWS GRAIN OF HUMAN LEARNING

In the first place scientific learning proceeds according to the grain of human learning. And by "science" and "scientific" we mean physical science as defined by Dr. Hugh S. Taylor: "The scientist is concerned with the nature of the physical world as it is apprehended through the senses. His method is ex-

* Rev. Charles F. Donovan, S. J., Ph.D., is dean of the School of Education at Boston College. This article is adapted from a paper delivered at the Workshop in Science Education, held at Boston College in July, 1956.

¹ Cited in W.F. Connell *The Educational Thought and Influence of Matthew Arnold* (London: Routledge and Kegan Paul, 1950), p. 188.

perimental."² An axiom of epistemology has it that "nothing is in the intellect that was not first in the senses." Intellectual knowledge is of a higher order than sense knowledge. It is spiritual; it abstracts from the materiality of sense knowledge. But the fact remains that human knowledge starts with data reported at the level of sense. A rereading of Dr. Taylor's definition of science points up the radically human quality of scientific learning, since it involves a systematic use of both levels of learning, sense and intellectual.

But, one might object, if learning of *any* kind must proceed by this cognitive ascent from sense to spiritual knowledge, if the origin of ideas is basically the same whether the ideas be philosophical, artistic, or scientific, why should we single out science as a special exemplar of the process of human learning? It is because in science sense cognition, which is so often casual and informal, is controlled, deliberate, rigorously exact. Such control and self-consciousness at the level of sense learning is not appropriate for all kinds of knowledge, nor would we have time for it in general human experience. Still, scientific learning with its disciplined use of sense data is an antidote to carelessness in the initial steps of human learning. One thing is certain: anyone who contemns science because it deals too intimately with matter is guilty of angelism; he actually contemns man's nature and man's natural learning.

FOSTERS LOYALTY TO FACTS

In science we learn to face facts. In his *Humane Psychology of Education* Father Castiello says that "loyalty to the object" is the great lesson of science.³ The scientist's task is simply to open his eyes, to see, and state. At least this is the first step in scientific investigation; and at every step, whether in observation, hypothesizing, or generalizing, the fact is paramount. Before impervious but intransigent fact, as has been said, the scientist sits humbly, like a child.

In other studies facts are also important. But nowhere are unwarranted opinion, vagueness, or indefinite thinking so out of place as in science. Precision, accuracy, exactness, honesty, vera-

² Hugh S. Taylor, "Physical Sciences," *Religious Perspectives in College Teaching* (New York: Ronald Press Co., 1952), p. 199.

³ Jaime Castiello, *A Humane Psychology of Education* (New York: Sheed and Ward, 1936), p. 154.

city—these are mental habits that may be acquired through other disciplines and may grace the scholar in other fields. But they are necessary qualities in a good scientist. It would be too much to claim, of course, that these high virtues transfer automatically to all the non-scientific areas of the scientist's life.

TEACHES OBJECTIVITY

Science teaches objectivity. This is an extension of the preceding quality. Not only does the scientist seek facts; he seeks them in a mood of open-mindedness and non-committal. He has no preconceived theory into which the results of his observations or experiments will be forced, as into a Procrustean bed. To be sure, he formulates hypotheses; but they remain hypothetical until the facts have had their say. In case of a clash, facts do not yield to hypotheses or hopes; hypotheses and hopes yield to facts. The spirit of science is thus opposed to bigotry and prejudgment, as is all true scholarship. Bias is out of place in any branch of study, but in other disciplines lack of scholarly integrity, ideological servitude, and weighted interpretation are not so readily detected. Impartial honesty is a necessity for a true scientist; anything less is damagingly obvious.

ENCOURAGES INVENTIVE SPIRIT

Science encourages an optimistic, creative outlook. Sir Richard Livingstone feels that great as is the value of science for training in habits of observation, precision, and objectivity, an even greater boon is to be found in the forward-looking and inventive spirit it imparts to the mind. He says:

It introduces us to the material world and thereby widens immensely the horizon of the mind, extends its range, gives it a sense of infinite possibilities, and makes life more interesting and alive. It is rare to find a scientist who is pessimistic or defeatist, for he lives in an atmosphere of progress, of creation, with the promise of a heaven—at least on earth. Natural science is creative and forward-looking. The scientist is an explorer of an unknown world with infinite possibilities of discovery; and not only is the act of discovery exciting, but it leads on to action, to practical results. It seeks to know, but also to transform, the world, and this is a

further excitement and stimulus to those who follow it. No other subject has these qualities to the same extent⁴

REVEALS GOD'S HANDIWORK

Science reveals God's handiwork. Most humanistic studies—literature, art, history—deal with the works of man. In science we are in direct contact with God's own handiwork. Nature is both God's art product and His alphabet through which He speaks to us. His creatures are signposts pointing to their Maker. St. Paul put it this way: "From the foundation of the world men have caught sight of His invisible nature, His eternal power and His divineness, as they are known through His creatures."⁵ Our present Holy Father has said that every time science has unlocked the door of one of nature's mysteries, God has been found on the other side. Scientific study often brings us face to face with the immense, the unknown, the unseen, the mysterious, where it is natural for the mind to look upwards to God. The Catholic teacher, indeed any wise teacher, does not cross the psychology of the child by turning aside his questions "why?" and "by whom?" Awe and wonder at the marvels of nature are but the obverse side of reverence and adoration of the Creator.

The eminent scientist, Dr. Hugh Taylor, makes the point that, while all phases of science study do not automatically precipitate thoughts of origin and teleology, still even simple observations and experiments in physics and chemistry can open up such questions. He gives the following example:

The simple observation that the density of ice is less than that of water, in sharp contrast to the normally greater density of the solid forms of most material substances, can readily precipitate discussions as to the significance of this exceptional behavior. The observation that, by reason of its lighter density, the rivers and lakes freeze on the surface and not from the bottom up, with conservation during freezing weather of the living things which are normally found in such environment, can easily lead to a consciousness on the part of the student that teleology may be involved.⁶

⁴ Richard W. Livingstone, *Education and the Spirit of the Age* (Oxford: Clarendon Press, 1952), pp. 75-76.

⁵ Rom. 1:20. ⁶ Taylor, *op. cit.*, p. 211.

Perhaps it should be pointed out that once one is impelled through scientific study, to consider problems of origin, order, and finality or to assert the existence of God, he operates no longer as a scientist but as a philosopher. In this case science is the occasion of a different and higher study. Science itself makes no assertions about the spiritual order, but as indicated it raises significant questions and erects helpful signposts that guide reason in its ascent from the visible to the invisible.

HELPS MAN SUBDUE THE EARTH

Through science man fulfills God's primitive mandate to the human race to subdue the earth. We read in Genesis 1:27 and 28: "And God created man to His own image, to the image of God He created him; male and female He created them. And God blessed them saying: Increase and multiply and fill the earth and subdue it, and rule over the fishes of the seas and the fowls of the air and all living creatures that move upon the earth." The French Jesuit theologian, Henri de Lubac, has a penetrating commentary on this passage:

He [man] is created, as Genesis tells us, "in the image of God". And if in the image of God, surely in the image of the Creator. In his own way he must, therefore, imitate Him in dominating nature. Though neither his first nor even his most important characteristic, it is, as it were, his most immediate one. It was the favorite theme of the Fathers of Antioch, and Claudel comments in his turn, "Nature must hear in the depths of her being the orders we bring her in the name of God." Yet, though the idea is authentically Christian and biblical, it could not be fully exploited till man possessed the tool which science has now put in his hand.⁷

God said, "Subdue the earth." This was done in simple ways by primitive peoples with primitive implements and agriculture. But man used his intelligence as well as brawn and discovered the wheel, lever, block and tackle, principles of pressure. Science began to aid man in fulfilling God's command—not "science" as a superhuman absolute dictating to man, not a divinity, not a sacred cow, but, under God, an instrument of man's intelligence

⁷ Henri de Lubac, "The New Man," *The Dublin Review*, CCXXI (First Quarter, 1948), p. 12.

or coping with nature. Steam and electricity, aviation and vitamins, X-ray and atomic fission are products of science at the service of man. In obedience to God's commission, God's rational creature has used nature to conquer nature and, paraphrasing Claudel, to carry the word of God into the heart of the atom.

BRINGS OUT THE GOOD IN MATTER

Science works intimately with matter, which has been made holy and even salvific by Christ through His Incarnation and sacramental system. The heresy of Manichaeism declared that matter is evil, and the spirit of this heresy has been alive in some form in every age. Puritanism, for example, banished ceremonial, art, and beauty in its demand for a purely 'spiritual religion. The Catholic Church has no sympathy with this contempt for matter. By the will of Christ, the Church gives matter a dignity and reverence far above its intrinsic value. God made matter good in itself; He united to it man's spiritual soul. But then in the divine condescension of the Incarnation the Son of God elevated matter to incredible heights by joining it to Himself in the hypostatic union. Our Lord decreed that the normal channels through which the fruits of His Redemption are to flow to men are the sacraments. And each sacrament is a visible, material sign—water, oil, bread—which by the power and will of Christ causes the sanctification of souls when properly received.

There is in the Catholic Church a wonderful respect for the things of nature, a fraternal charity—St. Francis of Assisi is our model here—for God's lesser creatures, animate and inanimate. Color, sound, flowers, wood, wax, fire, oil, light, water, linen, darkness, gold—all have a part in the Church's worship of God. An appreciation of the goodness and, as it were, the respectability of matter is essentially a Catholic attitude.

Between this Catholic mentality and the spirit of science there is a natural congruence. For science not only deals with matter but generates a healthy respect for the world and material things. The scientist who approaches his work with seriousness, reverence, enthusiasm, and a certain awe is but a step away from the Church's religious regard for God's world. Thus science studies

can adumbrate and even corroborate the religious approach to nature.

CONCLUSION

We have listed some of the permanent humanistic values of scientific studies. Those who may be called utilitarians in educational philosophy would have small patience with this outline of what they would call the useless values of science courses. For them the utility of science to the individual and to society in a technological age is central and sufficient. No other justification is needed. Any attempt to validate the presence of science in the curriculum on other grounds educationalists of this persuasion would deem an affectation, an example of cryptoaristocratic snobishness towards things practical.

Such is not the case. Factuality, immediate usefulness, is certainly an important factor in determining the content of education. Where personal and direct utility is the controlling factor, however, we are accustomed to refer to the curriculum as vocational education as contrasted with liberal or general education. Vocational training, from trade schools to medical schools, occupies a respected position in the educational world. On the other hand liberal education does not preclude considerations of practicality. But the curriculum of liberal education is primarily chosen in terms of what is good and true and beautiful as regards all men at all times; hence the word "humanistic" becomes a synonym for "liberal." For this reason those who are engaged in liberal or general education should be aware of the humanistic values of science courses prior to and apart from the job-getting potential of such studies.

• • •

Elected president of the Mariological Society of America last month was Rev. Eamon R. Carroll, O. Carm., of the Carmelite Theological Seminary in Washington, D.C.

The American Sociological Society chose Dr. Allen Spitzer of St. Louis University as its new president at the society's eighteenth annual convention in December.

GROUP GUIDANCE IN THE ELEMENTARY SCHOOL

By Sister Bertrande, D.C.*

IT WILL PROBABLY NOT BE in the final polish we give our pupils in the elementary school, that polish that makes them shine in spelling contests and quiz tournaments, and gets them ready to become "A" students in high school, that we will reap the reward promised in Sacred Scripture to all those who instruct youth unto justice. The sad fact is inescapable that Johnny can be an "A" student and still be an unprofitable servant, and Ellen may spell down all the schools in the city, yet turn out to be an unjust steward.

This thought is not new to conscientious elementary school teachers; they well know that the formation of Johnny's moral character is far more important than his report card, and most teachers worry more about Johnny's conduct than they do about his grades. But in the hustle-bustle of crowded classrooms where diocesan examinations must be prepared for and passed, where altar boys must be trained, where the girls' choir must practice, where fees must be collected, books sold, daily lessons planned and taught, parents pacified, if not completely consoled; where plays, pageants, processions, and parades must be organized—in a word, in the busy, overcrowded, hectic elementary schools today, a teacher raises grateful hands in prayerful thanksgiving if she just manages to get lessons taught, one day at a time, hoping that each lesson is permeated with at least a minimum of high ideals and holy ends to account for its being as part of the cause of Catholic education.

"Where is the time to do more?" the teachers wail in anguish. Where, indeed! Yet, to assume that moral guidance will somehow find its way into the religion lesson, the language arts, arithmetic, and spelling, and that somehow our children "will turn out all right" through that admittedly powerful, though intangible, in-

* Sister Bertrande, D.C., Ph.D., is dean of Marillac College, Normandy, Missouri.

fluence we call "Catholic school atmosphere" is to woefully underestimate the damage done to every human being by original sin and to equally underestimate the strength of the world, the flesh, and the devil. For that spirit against whom we are warned in the prayers after Mass each day, that spirit that wanders through the world seeking souls to devour, does not overlook the children in our keeping.

If, through instructing youth, we would someday "shine as the stars" we must each day pray for the light that is in us all through the indwelling of the Spirit, to so shine on our pupils that they, from us, will learn how to walk in paths illuminated by grace. Then, since prayer, without good works is unavailing, we must add work to help our pupils see the good, and then, embrace it.

THE NEED FOR SPECIAL GUIDANCE

It is by reason of the very similarities as well as the differences in our children, that they have all need of moral, as well as intellectual guidance. The similarities are seen in the very nature of the child—his human nature. He is a creature, composed of body and soul, and made to the image and likeness of his Creator. But—and it is a truth born out in our daily dealings with every child—his nature has been damaged by original sin. True, he has been redeemed by Our Lord Who died in order to restore him to grace, but the damage remains—and this is seen in all the disorderly manifestations of classroom conduct that irritate our souls, destroy our calm and turn us from peace-loving teachers into near nervous wrecks.

We should think of this—of original sin—when we are harassed and beset by Tommy's impudence and Joe's clowning, and Mary's laziness, and Rita's sullenness. A swift reflection: "This is how Tommy (or Joe, or Rita) has been hurt by Adam's weakness (or Eve's curiosity). It is my job to help him. How can I help him, . . . he is so irritating, so spoiled, so impossible!" Our Lord set us the example of how to go about repairing the damage dealt by original sin. Do you remember? He died. He suffered and died. And so we, too, suffer each day, and die a little, that these children in our care may have life—and have it more abundantly.

We think of this ruefully. But finally we agree. All right, we will try to help repair the damaged nature of our pupils; we will try to be patient. We will suffer, (we are used to it by now) and we'll die a little every day. In a few years it will all be over anyhow. But this mere resignation to a sad fate is passive. There must be positive action. Tommy and Joe and Rita and Mary must not be left the way they are! They must be guided out of disorderly conduct into mature self-help towards strength and nobility of character.

Very well, then (you say resignedly) we will have guidance.

And you think of tests. You mentally weigh the relative merits of the California Personality Test over the Minnesota Mental Maturity; and vaguely you wonder if there isn't a good character rating scale somewhere. Try the World Book Company, you decide. Or the Psychological Corporation in New York.

Then you think of a desk and a chair. You will preside at the desk and Tommy will sit on a chair—while you “guide” him. (Well, there has to be counseling, doesn't there? Don't the two always go hand in hand? Techniques in Guidance. Techniques in Counseling. Begin with tests as a springboard for counseling.) Then you think of time. When would be the best time to guide Tommy? Before school? (I'll never get him to come early.) After school? (Try to hold him.) Have to find sometime to talk to him. Well, if I can't find time to talk to him, I can at least test him. So we settle for a testing program, and we call it guidance.

We assure our superintendent of schools, our pastor, the parents, and all, that “we have a good guidance program” and we support that statement by telling Tommy's IQ. We can give his grade placement as against his mental age; we can cite his achievement in elementary school subjects, and can name some aptitudes we discovered through testing. Maybe—without being too technical (not to say psychiatric)—we can tell how he interprets inkblots and snowflakes. We can even tell whether he prefers purple crayola to green. What more could guidance ask?

PREREQUISITES TO GUIDANCE

Let me tell you some of the prerequisites that good guidance asks of every teacher.

Understanding.—Children need a sympathetic understanding of their nature and of their needs. You have already gone a long way towards guiding Tommy when you understand that deep in his heart—as in the heart of Rita and Joe and Mary—there is a desperate need for the warm feeling of security that love and understanding give him, and without which he will never be his best self. It is when he feels insecure, when he doubts if he “really belongs,” when he wonders if you like him. Then it is that he is often rude, or surly, or lazy, or boisterous. The next time you feel like telling Joe he is a cocky little show-off, try telling him that you like him. “Joe, you are a really smart boy; you are a likeable fellow; I like having you in my room. It’s nice having you right over there by the window. Even when you are quiet, and studying your lesson, I know you are there. It makes me feel happy just to know that.” Watch his face as you tell him that, at the very moment he expected you to “holler at him” for being noisy.

If you have a true understanding of children, then you know that all are alike in this: they want status, that sense of personal worth that your occasional approval and praise make them feel; they need to know that you are their friend as well as their teacher.

They need to feel that you trust them, too. That you expect high things of them, but that you are always understanding when they fail to measure up to your expectations. They need to be certain that no matter how much you dislike some things they do, it is only the action you dislike—you still love and respect them. Give them this assurance and watch how it changes their conduct. Slowly, perhaps, because some children are slow to trust, and still slower to give their love. But when they do—well, you can make saints of them.

Once children feel that you love them, that you trust them, that you respect them, your classroom troubles are over, as far as discipline is concerned. But this love must be an individual matter. For, although these needs are common to all children, they want to feel that each is an individual with you, and not just “one of the class” or “one of the fourth or eighth grade.”

Empathy.—First, sympathy—meaning understanding—and sec-

ondly, empathy—the ability to put yourself in the child's place. An understanding of child nature enables you to see that all children need certain limits set to their actions; it helps you to see the dangers of overpermissiveness. It alerts you to the knowledge that there must be discipline in all human life. But empathy will clarify your notions: you will not mistake discipline for force or adult control. There is always danger of our unwittingly imposing our own ideas upon children, of releasing our own impulses and personal conflicts, in the name of classroom discipline. Whenever we are tempted to act impatiently, to scold, or to dominate a situation, we might profitably ask ourselves: "How would I feel if I were in this child's place? Would I resent that manner; would I cringe at that tone of voice?" An honest answer to that question—in time—may save us many humiliating memories.

Empathy—putting oneself in the child's place—will enable us to help the child adjust harmoniously to his environment, learn how to control his anti-social impulses, and progress towards social adaptability and emotional stability. Sometime, someday, in meditation, or when you have time for a bit of introspection, just ask yourself: "What do I wish my teachers had done for me? What traits do I wish they had developed in me? What traits do I wish they had helped me overcome?" While some of us may wish they had required more study and seriousness of us, most of us wish that our teachers had, early in life initiated us into the art of getting along well with others, of friendly co-operation; we wish they had taught us how to recognize and kill budding prejudice, to be sensitive to the feelings and rights of others, to meet life's daily demands with cheerfulness and courage.

These are the traits we want to develop in our children, and guidance, in the hands of an effective teacher can achieve these goals; for the wise and intelligent teacher will focus on the need of adequate social living for her pupils, as well as on educational enterprise.

And adequate social living can mean so many, many things. More and more we are coming to see the major part that a liberal education means in helping people to make satisfactory adjustment to adult life. The more complex our civilization becomes the keener becomes our need to know how to enjoy the simple

beauties of life, to know, once and for all, that the life of the spirit is our only true and lasting life, and that the end of education, of effort and of all our striving must be a noble character if we are to withstand the demands our hectic twentieth century life makes upon us.

Now the tools given us—in the elementary school—for helping children to achieve maturity, are the same as they have always been, reading, language, the arts, mathematics, sports. In the long run, it is a question of philosophy and purpose—the “why” of our work; it is a question of method—the “how” of our work, the way we handle it in order to get the best results. Philosophy, purpose, and method—these are what make the difference.

For it does make a difference, doesn't it, whether the child is required, let us say, to read well in order to satisfy grade requirements, or whether he is shown that the know-how of reading is for his own enjoyment and personal growth in ideals, information, and social progress? Wouldn't there be a total difference in the atmosphere of a classroom where each child knew and was convinced that each lesson held intrinsic value for him as an individual person rather than just as a member of the fourth grade? What a difference there would be in the lives of both teacher and pupils, and in their interpersonal relationships, if, instead of the ability to name the works of Gainsborough, da Vinci, Bonheur, the ability to glow over the *Blue Boy*, the *Last Supper*, or *Deer in the Forest-Twilight* were cultivated and prized by both.

What exquisite guidance in the realm of lasting values does that teacher give who is rewarded less when her children are letter-perfect readers than when their young faces spontaneously light up in wordless appreciation of the surprising shades and soft coloring of words and phrases in a poem that she has just read to them, or which they have read for one another.

This is guidance. The prerequisite is empathy—to know how a child feels inside, to know what delights him, what depresses him, and to be able to put yourself in his place.

Can you cultivate the gift of empathy so thoroughly that you know exactly how a child feels each time he joyously succeeds in “having a pretty good day” which usually means a day wherein his lessons weren't too bad, but wherein his social relations with

teacher and classmates was particularly satisfying? Good teacher-guidance brings this experience often to each little girl and boy in her grade.

Good classroom climate.—The best possible guidance is done by example. There are so many things that must be caught because they simply cannot be taught in the usual way in which we transmit knowledges and skills. A spirit of kindness and unselfishness and co-operation is not a matter of rules and their applications in the same way as arithmetic and grammar. However, there is a parallel. The teacher who merely tells the class that a verb is an action-word will not have the same success as the teacher who allows the class to demonstrate active verbs. Imagine the interest and verve excited by such challenges as: "Tommy, you be the verb in this sentence and 'act it out.'" In the same way, an act of kindness can be "acted out," but if the teacher is quietly and unobtrusively "acting out" the virtue of kindness, understanding, cheerfulness all day long, power will go out from her, the guiding power of good example, the best teacher of all.

The teacher who has sympathy for children, that is a deep and abiding understanding of their nature and their needs; the teacher who adds to this understanding, the virtue of empathy, that rare ability to not only know exactly how the child feels and thinks in most situations, but is able to leave her adult maturity for the moment and actually place herself in the child's shoes, as it were; and finally, the teacher who creates in her classroom that happy climate that makes for good adjustment and harmonious growth—this teacher (whether she has ever taken a guidance course in college, whether she has ever administered an intelligence or personality test, or ever called a child aside to give him individual counseling—or not) is giving the best kind of guidance a child can have. For this teacher possesses what it takes to be a guide of youth.

SPECIAL GUIDANCE TECHNIQUES

For the teacher with the basic prerequisites for good classroom guidance there is no question of complaining that she does not "have sufficient time. She creates time; she sets aside one hour a week which she christens with a special name, the "conference

hour," for example. The children come to look forward to it as their very own hour, in which they do something very special, like "talk about life, or art, or poetry—and the silent but often potent lessons they teach us if we have eyes to see and ears that really hear." In a crowded classroom, this could well be a lost hour if not handled with intelligent order; but in the hands of a wise teacher, capable of directing without dominating the class, it can be a great boon.

Organization of the conference hour.—The "conference hour" (younger children will probably prefer to call this their "cozy hour") corresponds roughly to the best practices in the high school homeroom period—if any school really indulges the "best practice" and does not allow the homeroom period to degenerate into a mere half-hour where fees are collected, records handled, and announcements made. The conference hour should be the grade teachers special time for doing effective group guidance within the framework of her own classroom. The children help to organize and plan the program. From allowing them to express preferences as to "what we will do" one gains insight into their needs and problems. The teacher has only to say: "Each Friday we are going to have a conference hour, time to talk over and iron out our problems. Now this is Friday, and we are going to begin our hour. What shall we talk about first?" If no suggestions are forthcoming, nab your opportunity to talk about what's on your mind, because the opportunity may never come again; once the children get interested in the conference hour they will have—alas and alack—many suggestions, not all of them too practical!

So you set discussion in motion by saying, "Well, did we have a happy week? Did any of us have a special problem? Or worry?" Silence, profound as the sea, with maybe an ill-concealed nervous snicker from a boy and a titter from two or three girls. Ignore these minor ripples. Continue: "Well, I have a problem. I will tell you about my problem and maybe you will help me to solve it. Now we are a fourth grade. Now, in fourth grade people are supposed to be fairly grown-up; you know, they have sense. Now, if I have some little people in my room who really seem to act like third-graders—oh, they are bright enough, and they know

fourth grade work—but they clown, and sometimes they show off; and I think this is, in some way my fault. I haven't *helped* them to be their age. I think maybe you could help me with this problem. This is my question: 'How can I help little people to be sensible, so that everybody will respect them and have confidence in them?'

There will be various responses: "Keep them after school." "Punish them." "Tell them to mind." But sooner or later a boy, or girl, grown thoughtful, will suggest: "Find out why they act foolish." And there is your key. Find out why. The best guidance is based on finding out why.

We need to know why this particular boy feels a necessity to impose his personality on others; we need to discover why this little girl feels a need to domineer, to be bossy and aggressive; we need to learn why Jerome is withdrawn into his own little world, and why Jeanette is sullen, or passive, or hostile. We need to know why the little girl in the front row is so conforming, so docile and submissive; why Theodore is impudent, a bully, and forever competing with you for the attention of the class.

Often enough, a good testing program will help you to locate some of the difficulties, or at least, tests can serve as a springboard for asking the right questions to elicit informative answers. But adroit discussion in group guidance is essential.

Children are frank by nature, and usually have simple, inquiring minds that go straight to the problem once they become interested in solving it. To such a problem as, "What makes some boys act like bullies?" you may well receive an answer like this: "Maybe his father bullies him" . . . or "Maybe his big brother bosses him around and he picks on a littler boy just to see how it feels." Here is your miraculous chance to lead the discussion into practical and helpful channels.

Role Playing.—Here is an opportunity to introduce a second technique into group guidance. Children love to play roles; they have been doing it since the time that Cain and Abel got a little too serious at it. Once discussion is under way, it is easy to take a cue, as from the conversation now in progress: "How does it feel to be picked on?" There will be many murmurs: "It don't feel very good" or "It makes you mad." Brightly, and helpfully,

you say: "Well, let us see how it looks to others—let us act out a situation wherein one boy picks on another in the schoolyard."

Very briefly you outline the scene: one boy in the play yard always wants to be first; another boy challenges him—he wants to be first. The first boy gets mad and quits the game, and then starts picking on a little fellow (who cannot fight back). With this mere outline, you call on members of the class to act out this situation. It will be done rather well, even at a first attempt; but these "scenes" get better and better as the children gain interest and confidence in acting them out. Follow each "scene" with a brief discussion.

To the little boy who was "picked on": "How did you feel, Ernest, when Robert was talking that way to you?" "Mabel, how did you feel as you watched the way Robert acted toward Ernest?" As the questions progress you will someday elicit the response: "I don't want to ever act like that toward anyone." Then your guidance is well on the road towards reality.

Sometimes reverse the roles, allowing the one who did the "picking on" to be the recipient of this treatment, so he will know how it feels.

There are some pitfalls in the use of role-playing that should be assiduously avoided. It must be remembered that it is a technique, a device to get profitable discussion started—it is not an end in itself. Hence, (1) all "scenes" should be brief, and always at the level of understanding of the group. (2) Guide the group away from personalities, or situations that would be too revealing or pointed. The object is to help—not hurt. You can do this by keeping the discussion on the roles played, and completely off the pupils who play them. (3) Resist pointing up the answers yourself; let the children find them themselves; self-help is the only true guidance. (4) Always ask the class, "Do you want to role-play this?" so that they will not think it is your idea, your way of putting one or two pupils on the spot. (5) Do not dominate the discussion: ask a question that requires thought and then wait, even though the ensuing pause be long, for the children to come up with the answer. (6) Time and patience and intelligent preparation for your discussion class will bear much profit. (7)

Don't overdo it. The best technique is boring and unprofitable when used too often.

Role-playing may be used for several ends in classroom guidance: (1) to get discussion started, (2) to acquire insight into their own emotional and social problems, and into the same kind of problems within the class as a whole, and (4) to deal effectively with conduct problems that constitute a block to class productivity.

No story is so potent as the one "acted out"; no discussion is so challenging as the one in which certain situations are dramatized, and certain characters impersonated. When this type of role-acting is engaged in, even the spectators are participants, and discussion is bound to become lively and meaningful.

Socio-drama.—At first glance there is little difference between socio-drama and role-playing, except there is perhaps more "creativity" in the former. Here is where you pay least attention to the quality of performance, and maximum attention to the players themselves. You cast pupils into roles for which they seem least suited, but from which you want them to learn acceptable social behaviour. For example, the shy child takes the part of the aggressive leader, or bully; the "show-off" is cast in a humble, unobtrusive part. Thus each learns what it is like to lead and to follow.

The conforming little girl who is "good" from no upright motive, but rather only from the fear of "making a mistake" or of displeasing teacher, is cast in the role of a pupil who gets into trouble, but learns from his mistake. Happy little girl if she learns that nothing really drastic happens from a poor little mistake; maybe she learns in this way to have a common bond with some clumsy little pupil less perfect but far more lovable than she!

Both role-playing and socio-drama offer good guidance techniques for helping children "act out" their enjoyment and appreciation of art, music, movies, good reading in fiction, biography, and even in their regular studies.

Try to visualize the interest in an art lesson, where one child impersonates an "expert" on Millet, for one example, and "lec-

tures" on *Feeding Her Birds*, *The Angelus* and *The Gleaners*, while another "expert" tries to show the superiority in color, light, and shade, as well as "story" of Reynolds' *Age of Innocence* and *Angels' Heads*. And what "guidance" towards the beautiful, and expression of the beautiful, does such a lesson contain!

One could easily think up ways of using poetry, music, and inspiring biography in similar ways; thus, during the "Conference Hour" discussion may sometimes center around truth and beauty (as well as goodness!) and the steps we take in learning to love the worthwhile things in life.

PHILOSOPHY UNDERLYING GROUP GUIDANCE

It has long been an accepted fact that children tend to learn better in a group situation than by individual tutoring. The interplay of personal and inter-group relationships, the give-and-take of classroom living, the challenge and interest within heterogeneous groups, the social and emotional gains far outweigh the advantages to be met with in individual instruction. Granted that some children need individual help in their studies and in their conduct problems, just as some individual children need special case work, or special diets, or special medical care, all profit much from the less intimate, or less personal, and therefore more objective experience that can be had only in a group situation.

And isn't group guidance a more realistic approach to the whole subject of guidance? It is one way of insuring that all children receive their share rather than that only the irritating, the troublesome, or the delinquent child gets our attention. We know that we cannot find time for individual counseling, no matter how desirable that might be; but in group guidance, we can well achieve many objectives in social and moral education. And, no matter how well we teach the skills of arithmetic, spelling, and grammar, no matter how many "A" students we send forth to the high schools, only if we really, and truly, and understandingly instruct youth unto justice towards his God and his fellowman, shall we shine as the stars.

CHANGING PATTERN OF EDUCATION IN ITALY

By Annamaria Granata*

SINCE THE END OF THE WAR some rather significant changes have taken place in Italy in the field of education. Some of these changes have come about spontaneously, as a matter of individual choice and under the pressure of economic need, while others have been government-induced. The two major changes that have taken place have been a shift away from traditional patterns of education among the cultured classes and greater educational opportunities for the children of the lower middle-class, of artisans and peasants, with the emphasis above all on vocational schools that will teach them skills or trades.

The shift away from the traditional pattern of education, away, that is, from the classical studies and the humanities, and toward science and specialization has been a phenomenon that has occurred spontaneously in the cultural classes. More and more Italian parents have, apparently, come to believe that specialization and training for a profession offers their children better opportunities for a livelihood and more and more students have succumbed to the prevailing climate of the times with its stress on experts and specialization. Oddly enough, this change in the cultural traditions of Italy has come at the very time when the humanities and general culture are returning to favor in the United States where, we are discovering anew that these are the studies that produce men of broad vision.

CHANGES ON SECONDARY LEVEL

In Italy, social and economic factors play a large part in determining the student's choice of studies. Where industry and commerce flourish, the orientation in higher education is predomi-

* Annamaria Granata, M.A., now a candidate for the doctor's degree at Columbia University, was formerly regional specialist for Italy and chief of the Italian Unit of Audience Mail for the Voice of America. Data used in this article are taken from issues of *Documenti di Vita Italiana*, an Italian Government publication, dating from January, 1952, through December, 1955.

nantly toward the physical sciences and engineering. But the trend away from classical studies becomes noticeable long before the student is ready to enroll in a university. In secondary schools, attendance at the classical lyceums has fallen off sharply in the post-war years. For instance, during the academic year 1950-1951 there were only 87,989 pupils enrolled in the secondary schools offering programs of classical studies, as against 105,705 in the academic year 1946-1947. Since 1950-1951 the absolute number of enrollees in the classical lyceums has increased but not in direct proportion to the increase in the number of those of an age to attend secondary shoools.

The low attendance at the *licei classici*, low, that is, as compared with the past, and with current attendance at other types of secondary schools, is to be attributed partly to the increase in the number of students attending the normal schools—and this despite the fact that the teaching profession in Italy is overcrowded and as poorly paid as elsewhere. At the same time, technical and professional schools are enjoying an unprecedented popularity, especially in the more industrialized and the more commercially prosperous sections of the country. Between the academic years 1947-1948 and 1952-1953, attendance at these schools increased by 48.6 per cent, an increase that was unrivaled in any other branch of secondary education. These schools, which, as a matter of fact were instituted in 1932, serve a double purpose: they provide post-elementary education to those who do not wish to continue their schooling beyond the age of fourteen, to whom they teach a skill or trade. Such schools offer agricultural, industrial, naval and commercial courses, or they may teach arts and crafts.

The government has encouraged attendance at the technical and professional schools for two good reasons. One is that skilled workers are needed at home, and the other is that it is far easier for skilled workers to emigrate than it is for the unskilled. And this is an important consideration for a country suffering from chronic unemployment and an excess of man-power.

As the industrial centers and the more important commercial centers are located in the North, it is not surprising to find that approximately half of all the students attending professional and

technical schools are to be found in Northern Italy, while the percentage of students enrolled in this type of school decreases to only 8 per cent in the islands of Sicily and Sardinia. But it is important to note that between 1945-1946 and 1951-1952, the greatest increase in attendance took place in Southern Italy (144 per cent) and in insular Italy (135 per cent) while the increase in Northern Italy was only 69 per cent. Thus, while in absolute numbers, the North registered the largest number of enrollees, the percentage increase in the South and in the two islands was truly remarkable. As for the socio-economic background of the pupils attending the professional and technical schools, statistics show that the largest number of them come from families of laborers or white collar workers, while only a relatively small percentage come from families of craftsmen, small land-owners, or shop keepers.

As is to be expected, commercial and industrial courses are the most widely attended in Northern Italy, while in Southern Italy enrollment is highest in the industrial and craftsmanship courses. In insular Italy, agricultural courses have proved the most popular but naval courses are well attended, too.

CHANGES ON UNIVERSITY LEVEL

Another interesting change that has taken place in the field of education since the end of the war concerns the greater number of students who now attend the universities. Peak university attendance was reached in 1945-1946 but this was partly due to the fact that during the war secondary studies had been made a good deal easier than they had ever been in the past. Total enrollement in all Italian universities was 189,665 in 1945-1946 while, for instance, in the pre-war academic year of 1936-37 total enrollment was only 71,512. While attendance has fallen off since 1946, it has still remained high, though it seems to be declining. Thus, in 1951-1952 total enrollment reached 142,722, and in 1952-1953, 138,814.

Part of the increase in university enrollment must be attributed to the fact that more women students are attending Italian universities than ever before. In fact, while in the pre-war period the number of women attending Italian universities was barely 15 per cent of the student body, today women account for 27 per

cent of the total enrollment.

The shift away from the humanities became apparent in the immediate post-war years which saw a notable increase in the number of students taking their degree in science and in engineering. This marked a definite break with the traditional pattern of the past in which degrees in law and belles-lettres predominated. Law—it has always been, and still is, the easiest subject in which to get a degree in Italy—has made a come-back since then, but literature has not regained its former popularity, at least not with the male students, for women now constitute 67 per cent of all those enrolled under the faculty of literature.

The academic year 1952-1953 will serve to give an idea of what young men in Italy are studying today. During that year approximately three quarters of the male university students were enrolled under four faculties: 24.2 per cent were enrolled under the faculty of law, 20.2 per cent were medical students, 15.9 per cent were economic and business majors, while 13.1 per cent were studying the natural sciences, physics and mathematics. On the other hand, women students tended to gravitate toward five faculties: literature and philosophy were chosen by 25.1 per cent of all women students, mathematics, physics and the natural sciences, by 20.9 per cent, education by 13.8 per cent, pharmacy by 11.7 per cent, and law by 10.4 per cent.

The change in educational preferences that has taken place since the war is clearly revealed in comparing the graduating students of 1952-1953 with those of 1938-1939. In 1952-1953, science accounted for 23 per cent of the degrees awarded, law for 20.4 per cent, medicine for 17.3 per cent, literature for 16.4 per cent, economics for 15.3 per cent, engineering for 7.6 per cent. But in 1938-1939, 26.6 per cent of all students had taken their degree in belles-lettres, 19.7 per cent in economics, 18.2 per cent in law, 15 per cent in science, 14.6 per cent in medicine and 5.9 per cent in engineering. Thus, science, medicine and engineering have increased in popularity, while law, literature and economics have suffered a loss of popularity.

WIDE EXPANSION OF ADULT EDUCATION

Illiteracy, of course, has been one of the great problems in Italy, and one that has been long neglected. Since the end of

the war the Italian government has made a vigorous attack on this social evil and has promoted, with equal vigor, a program of adult education through the "*Scuole Popolari*, in an effort to raise the general level of education both in the towns and the rural communities.

At the end of the war, there were some 80,000 unemployed teachers in Italy and some 6,500,000 illiterates who, having passed their fourteenth birthday, were no longer required to attend school. Both problems were met by instituting the *Scuole Popolari*, which gave work to unemployed teachers and provided opportunity for self-improvement both for the illiterate and or those who had had some schooling. The number of schools established in each province was in direct proportion to the number of illiterates. Courses were divided into three groups: Group A for the illiterate, Group B for the semi-literate, and Group C for those who wanted refresher courses in cultural and professional subjects.

These courses proved so successful that by 1950-1951 the 10,950 courses originally offered during the academic year 1947-1948 had more than doubled. Not all these courses were at the expense of the state. Many private organizations volunteered financial aid to promote what they considered a deserving cause that would ultimately benefit the entire nation.

During 1955-1956 the program of popular education was further increased and, among other courses, itinerant courses were provided for itinerant workers.

The greatest number of students attending the *Scuole Popolari* are in the 12- to 20-year age group, with students from peasant families far outnumbering those from other socio-economic classes.

To supplement the *Scuole Popolari*, reading centers have been set up. They have the task of keeping alive the desire for knowledge and of providing the means to satisfy it. These reading centers, some of them are really bookmobiles, meet a long-felt need in rural centers where any type of reading matter is hard to obtain and in all centers where libraries accessible to the general public are lacking; there are many such centers throughout Italy. The minimum objective of these centers is to prevent a back-sliding into illiteracy, while the maximum objective is to stimulate

the desire for learning and self-improvement. But these reading centers do something more than provide books: they provide advice and supply information to adult pupils that will guide them in their work and in their everyday life.

PROMISING RESULTS OF CHANGES

It would be interesting, and, perhaps, not entirely useless to speculate upon the changes that will be wrought in Italy through the changes in education that have recently taken place. There may, perhaps, be a loss in the general quality of culture if the current emphasis on specialization and science continues. It is, however, surely a remarkable event that in a country so deeply steeped in the classical tradition, of which it is so intimately and intrinsically a part, the impact of industrialization and the need to keep pace with modern technology has made itself felt and sent young minds into paths that were heretofore largely neglected. But, perhaps, even more remarkable will be the results of government and private action to combat illiteracy and to extend the advantages of education to those who for so long were underprivileged. Obviously, with an increase of literacy, with an increase of skilled workers, with more and more members of the lower classes training for jobs in industry and commerce, important social changes will occur. Those who may decry the loss in the quality of education, should there be such a loss, might console themselves with the thought that social, economic and political advantages are bound to result from the changing pattern of education. It would seem safe to assume, if we take a broad and humanistic view of the situation, that the gains will outweigh the losses, insofar as the general welfare and political stability of the country are concerned. With greater educational opportunities, there is bound to be an increase in social mobility and it is one of the seeming paradoxes of political science that social mobility makes for political stability, whereas wherever there is social rigidity the danger of radical solutions to tense political situations is never absent.

The democratization of education may not be an unmixed blessing. Education itself may not be the guarantee of democracy that it was once thought to be. And education will not solve

such problems as chronic unemployment. What education can do, is to create a more cohesive society by eliminating cultural disparities between social and economic groups. It can offer greater opportunities for self-fulfillment. It will make possible wider and more intelligent participation in the political process. Classes cannot be eliminated, but education, if it is worthy of the name, can lead to mutual understanding and to the solution of social and economic problems in the national interest. In short, education can bring about an increase in political maturity. And this is surely a benefit that outweighs the slight loss in the quality of education that might conceivably occur should the present trend continue in Italy.

Whatever the consequences of these changes may be, they are interesting now as evidence that the Italian mentality is changing. It is becoming more closely attuned to the realities and needs of the twentieth century, and to democracy.

• • •

Dr. Thomas H. D. Mahoney of the Massachusetts Institute of Technology was recently elected president of the American Catholic Historical Association.

The Community Facilities Administration of the Federal Housing and Home Finance Agency in December approved a loan of \$1,250,000 to the College of the Holy Names, Oakland, California. The college has a new campus, and the loan will be used to help build new dormitory and dining accommodations.

New president of John Carroll University, Cleveland, Ohio, is Rev. Hugh E. Dunn, S.J., a member of the Department of Sociology at the University of Detroit. He succeeds Rev. Frederick E. Welfe S.J., who died last August.

Trinity College, Washington, D.C., will begin an "American Studies" program next summer. Guest lecturers will offer courses for selected teachers of American history from schools in various parts of the country. The program is financed by a grant from the Coe Foundation.

NEED OF NEW PERSPECTIVE IN TEACHER TRAINING

By Sister Margaret Eugene, C.S.J.*

REVERENCE FOR EDUCATION, as such, seems to be fast disappearing. The utilitarian view is permeating even the ranks of teachers. Such remarks as, "What will that course enable me to do?" and "A study of this subject will not be of any use to me in my field" are too common.

Formerly, the teacher was a lover of wisdom. He studied a particular subject because, in itself, it was worth while. The very truth that it contained was sufficient reason for pursuing it. There are still teachers who have this attitude but they are in danger of diminishing and perhaps of disappearing.

In the White House Conference on Education, it was urged that schools should seek to develop "intellectual curiosity and eagerness for lifelong learning." The axiom, "One cannot give what one does not have," applies here, as well as in any other circumstance. The teacher must be imbued with these qualities before they can be passed on to others. There must be an inclination for learning, an enjoyment of ideas and of study, if one is to be a good teacher. This has always been true. Chaucer indicated this type of enthusiasm as a praiseworthy characteristic when he said of the scholar, "and gladly wolde he lerne, and gladly teche."

MASS EDUCATION AND MEDIOCRITY

Very possibly, a true interest in learning has become submerged in mass education, which seems to be the source of a certain mediocrity fostering boredom and apathy. Mass education, in itself, is a good. It is a wonderful thing that every person in these United States, regardless of financial, social, or racial status, is entitled to an education. Opportunity is open

* Sister Margaret Eugene, C.S.J., is on the staff of St. Joseph's Academy, St. Louis, Missouri.

to all but only the few recognize its value. Too many are merely marking time while occupying space in overcrowded classrooms. They are missing the point; they do not see the goal of these significant years.

There is a possibility that this boredom and this apathy have roots in the elementary grades. The teacher who gives John and Mary reams of simple seatwork which they can handle easily, so that an uninterrupted period of time can be devoted to the slow learners, is not helping the situation. Peace and quiet reign in this classroom, it is true, but at a price. John and Mary have already acquired facility in handling this type of work. These youngsters have a high potential which demands guidance for fullest development. The teacher is in the key position; if he passes up this opportunity to challenge these young minds, he is, in a sense, failing them.

A chance remark of an undergraduate student will illustrate another aspect of the problem: "How many hours did you spend on this assignment? Do you realize what you are doing to the rest of us? You are spoiling the curve." This satisfaction with an ordinary level of attainment, as long as someone does not achieve to such an extent as to jeopardize the security of this level, is accepted today. There seems to be a fear of over-achieving. The exacting teacher who sets a high standard and demands some measure of success from the students is most unpopular. He is also too rare. If there were a greater concentration of this type of person on our faculties, a noticeable change in attitude would surely follow.

In the modern fallacy that interest must precede effort, another facet of this problem is seen. The truth of the matter is that one of the fruits of effort is interest. The student who is striving to meet the challenge of a well-planned course will inevitably do some research on his own which will give him that needed spark. The feeling of accomplishment in a difficult task well done has been the starting point of numbers of fascinating careers.

BALANCE IN TRAINING PROGRAMS

These things seem to point right back to the teacher. They

are his problems. They rest squarely on his shoulders. Emphasis has for too long a time been on what teachers are doing, rather than on what they are. Accumulation of credits in education and other fields, to fulfill requirements for state certification and accrediting agency approval, has entailed the sacrifice, to some extent, of the true meaning of education. There has been a great deal of repetition and overlapping in the education courses. Many of them have been highly impractical. Teachers have not been inspired. In the teacher training program, there is a great need for balance.

A good general education, opening avenues to broader interests, would provide a stronger background than the present highly specialized training. Newman has said that all branches of knowledge are connected together, because the subject matter of knowledge is intimately united, in itself, as being the acts and the work of the Creator.¹ He maintained too that in liberal education "a habit of mind is formed which lasts through life, of which the attributes are freedom, equitableness, calmness, moderation, and wisdom."²

Currently, a course in communications has been introduced into the home economics education program at St. Louis University and has been well received. This type of offering, as well as others in art, history, and literature, would fit into any preparatory program. Supplemented with wide reading, growth would be continuous. From this reading and study, a wealth of illustrations and examples could be gleaned which would enliven teaching.

A new perspective is the answer; resulting from better teacher training, it will dispel the utilitarian view of education from the teacher, first of all, and through his influence, from the student.

• • •

A school building costing \$1,000,000 to construct today would have cost \$135,000 in 1913.

¹ John Henry Newman, *The Idea of a University* (New York: Longmans, Green and Co., 1947), p. 88.

² *Ibid.*, p. 90.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

ATTITUDES OF NEGRO CHILDREN TOWARD CHILDREN OF OTHER RACES by Louise A. Mack, M.A.

This dissertation was undertaken to ascertain the attitudes of Negro children toward children of other races. The attitudes were elicited by means of an attitude scale of opinions constructed according to the method devised by Thurstone.

The subjects participating in the experiment were 400 sixth grade children in 8 elementary schools for Negroes in the District of Columbia. Data derived from the attitude scale were analyzed in order to determine the relationship between racial attitudes and such factors as sex, intelligence, place of birth, occupational status of parents, and section of the city in which the school was located.

In general, the findings of the study indicated favorable attitudes toward children of other races on the part of the Negro children tested. They indicated a willingness on the part of the Negro children to share their home lives, school lives, play activities, and their neighborhood facilities with children of other races. The factors of sex, intelligence, and place of birth did not seem to have greatly influenced the racial attitudes of the participating Negro children but occupation of the parent and school location did seem to have some influence on these children in forming their attitudes.

Although the findings of the study are informative and interesting, they are not conclusive because of the limited scope of the scale used in the population tested. Further testing is recommended.

* Manuscripts of these M. A. dissertations are on deposit in the library of The Catholic University of America and may be obtained through interlibrary loan.

THE RELATIONSHIP OF EIGHTH GRADE PUPILS' READING INTERESTS WITH INTELLIGENCE, READING ACHIEVEMENT, AND VOCABULARY
by Sister Mary Imelda Lee, R.S.M., M.A.

The purpose of this study was to determine the extent to which such factors as mental ability, reading achievement, vocabulary, and sex influence the reading interests of eighth-grade pupils.

Intelligence tests and standardized achievement tests in reading and vocabulary were given to 184 eighth-grade boys and girls. Records were kept of their reading interests for a period of one year. Correlations were made between reading interests and each of the factors: I.Q., reading achievement, and vocabulary.

The following conclusions were drawn from the study: (1) A pupil's I.Q. has a direct relationship to his reading interests. (2) Reading achievement influences the choice of subject matter for leisure reading. (3) Vocabulary has only a slight influence on the choice of subject matter. (4) The reading interests of boys are more varied than the reading interests of girls.

GROWTH AND DEVELOPMENT OF CATHOLIC HIGHER EDUCATION AND SECONDARY SCHOOLS CONDUCTED BY THE SISTERS OF LORETTO IN MISSOURI, 1823-1952 by Sister Madeline Marie Koch, S.L., M.A.

This dissertation gives an account of the contribution of the Sisters of Loretto to the field of Catholic education by giving the history, growth, and development of their secondary schools and senior college in the state of Missouri from 1823 to 1952.

During a period of 129 years the Sisters of Loretto established in Missouri 13 academies and a senior college and conducted 3 parochial high schools and 1 diocesan coeducational high school. While all the schools in this study have not been permanent, the Sisters of Loretto have blazed a trail for future developments in education and have helped to lay a solid foundation of Christian education in Missouri.

A SURVEY OF TEACHER OPINIONS REGARDING IN-SERVICE COLLEGE COURSES TAKEN BY SECONDARY-SCHOOL TEACHERS by Sister Mary Celine Hynes, R.S.M., M.A.

Many religious teachers in the Catholic secondary schools of the United States must, of necessity, complete graduate work by means of in-service courses. To ascertain the attitudes of Catholic

secondary-school teachers enrolled in in-service courses a questionnaire was prepared and distributed throughout 44 states to 225 religious teaching in the secondary schools. Sixty-one per cent responded to the questionnaire.

The results of the investigation showed that 79 per cent of the teachers felt that they were fully qualified to teach their assigned load on the secondary level. Eighty-five per cent of the respondents expressed approval of workshops conducted during the summer as a means of practical in-service assistance. The most gratifying section of the survey was found in the expressions of approval of the courses taken on an in-service basis.

THE CAUSES AND EFFECTS OF THE "DIXON CASE" by Sister Clare Mary McGee, S.B.S., M.A.

In 1947, a group of 28 citizens residing in the neighborhood of Dixon, New Mexico, brought suit against the School Board of the State of New Mexico in protest against the teaching of religion in the public schools of that state. This dissertation presents the remote and immediate causes and the effects of that case which is known as the *Zellers vs. Huff* case, but it does not attempt to review the court proceedings which took place during the hearing of the case.

The final decision was handed down by the State Supreme Court in 1951. The judges ruled that religious could be employed to teach in the public school classrooms but could not wear the religious garb while doing so. This ruling, which resulted in the withdrawal of all religious as teachers from the public schools, was followed by a rapid expansion of the parochial school system and a corresponding decline in the public school enrollment in the area concerned, namely, the Archdiocese of Santa Fe, New Mexico. The number of Catholic parochial schools increased from 21 in 1948 to 47 in 1954; the enrollment increased from 6,456 in 1948 to 14,380 in 1954.

Other pertinent questions which arose as a direct result of the case, such as the providing of free textbooks and transportation for parochial school pupils are discussed in the dissertation.

A STUDY OF THE SIGNIFICANCE TO EDUCATIONAL COUNSELING OF THE SCORES ON TEST B OF WORK-STUDY SKILLS IN A CATHOLIC HIGH SCHOOL by Reverend Jerome G. Gerum, M.A.

The purposes of this study were to determine by use of the Test of Work-Study Skills (Form N) of the Iowa Every-Pupil Tests of Basic Skills the extent to which the work-study skills involved in map reading, the use of references, the use of an index, the use of a dictionary, and the reading of graphs, charts, and tables were possessed by certain freshmen and senior students in a selected high school; to determine from an analysis of the test scores the need for remedial work; and to make an evaluation of the usefulness of the test for educational counseling in a Catholic high school.

An analysis of the scores made by 253 freshmen and 188 seniors revealed that in grade equivalents the freshmen were a little more than a year and a half behind their actual grade placement while the senior's average achievement was approximately two years below their actual grade placement. Remedial work in the area of work-study skills is indicated and recommendations for a remedial program is given in the dissertation.

THE EDUCATIONAL CONTENTS AND IMPLICATIONS OF THE INSTITUTIONES OF CASSIODORUS by Reverend John T. Desmond, S.S., M.A.

Using the critical edition of Mynors and the subsequent translation by Jones of this sixth century work, the investigator sought by careful analysis of the text to bring to light the educational value of this work of Cassiodorus.

The work is divided into two books: one on Divine Letters; the other on Secular Letters. The importance of the first book of the *Institutiones* lies mainly in its author's insistence on the need of preserving the works of the past for posterity. Of similar import is the invaluable catalogue of references or what would commonly be termed a bibliography of works written prior to the sixth century.

The second book of the *Institutiones* treats, in some detail, the seven liberal arts in an individual manner. It was intended for use as a textbook in the various arts.

HIGHER EDUCATION NOTES

Catholic University summer workshops will begin June 14 and end June 25. This year's workshop plan, as announced last month by Dr. Roy J. Deferrari, director of the University's workshops, is organized around teaching-learning problems which may be common to more than one level of schooling. For example, there is to be a workshop on "Art for Christian Living" under the direction of Sister M. Joanne Christie, S.N.D., which is designed for administrators and teachers from elementary to college level. The workshop on "Speech Correction in the Special Education Program," to be directed by Sister M. Cyprian Spradling, Ad.P.P.S., is, according to the announcement, "for speech therapists, administrators, teachers, parents, and others interested in the speech handicapped child or adult." Of interest to music teachers in both the elementary and the secondary school will be the workshop on "Music Skills," which will be directed by Dr. Richard H. Werder. Special attention will be given to teaching piano and strings and to conducting. Liturgical music at the secondary level will be emphasized.

Geared to the problems of college counseling but containing much of interest and value to secondary school counselors is the workshop on "College Counseling and and Testing," which Dr. Deferrari will conduct. Administrators and teachers in schools of nursing education and nurses in service will be offered an opportunity to focus their attention on the treatment, prevention, and rehabilitation of the mentally ill in the workshop on "Teaching and Implementation of Psychiatric-Mental Health Nursing," which will be directed by Mary Redmond and Margery E. Drake, both of the faculty of the University's School of Nursing Education.

The widespread area of interest considered in the planning of each workshop provides for comprehensive treatment of its problem, not only through variety in the formal lectures but also through exchange of diverse points of view in seminar discussions. Workshop participants know how monotonous, tedious and

course-like workshops with narrow fields of interest can get.

Also announced last month was the University's eighth annual Minor Seminary Conference, to be conducted May 17 through 19. The director is Rev. Cornelius M. Cuyler, S.S., dean of St. Charles College, Catonsville, Maryland. As in recent years, attention in the Conference will be focused on curriculum problems at the high school and junior college levels, with special emphasis on modern languages and natural sciences.

Free courses for sidewalk superintendents will be provided again this summer at The Catholic University. Excavation for the foundations of the University's new physics building began last month and work on the expansion of Mullen library by the completion of two wings is about to start any time now. Summer session classes start July 1. By that time, it is promised, the noisy part of construction will be finished, and students will be presented in peace and quiet a daily demonstration of the silent skill of modern construction. A very special feature of CU's summer attractions will be the erection of the Shrine's great dome. Of course, there will be classes, too. Reservations should be made early.

The new five-story physics building will feature 6,550 square feet of laboratory space for advanced research, as well as space for classrooms, for the preparation of laboratory materials, for a library, and for offices of administration and guidance. The additions to the Mullen library will increase its stack capacity to 509,000 volumes and its open shelf capacity by 55,000 volumes. Other new facilities include nine seminar rooms and several divisional reading rooms.

Eight Brazilian directors of social service schools visited the National Catholic School of Social Service of The Catholic University last month. They participated in conferences with the faculty and observed classes and seminars. Brazilian schools represented by the group are members of Associacao Brasileira des Escolas do Service Social, which corresponds to the former American Association of Schools of Social Work. The visitors are on a three-month tour of the United States, sponsored by the International Co-operation Administration.

Good teachers without able administrators will only half fill

the bill the demand on higher education the future is bound to bring, said Dr. Earl J. McGrath, of the Institute of Higher Education at Columbia University, when he addressed the annual meeting of the Association of American Colleges, in Philadelphia last month. It is feared that the current emphasis in higher education on meeting shortages in the teaching and research areas may obscure the need for competent executives in colleges and universities.

Reliance by college professors on the lock-step instructional devices of lectures, recitations, papers, and examinations was attacked by Dr. Clarence Faust, president of the Fund for the Advancement of Education of the Ford Foundation. He urged that colleges attempt to create intellectually adventurous students and that students be given more independence and more responsibility through reduction of the hours of formal instruction required in a course. Dr. McGrath suggested that for superior students the eight-year high school and college program be condensed into six years. Two other program speakers recommended that the present four-year liberal arts college be reorganized on a three-year basis. The coming tidal wave of enrollments, according to Dr. Faust, far from being a misfortune, might prod many institutions into correcting long recognized weaknesses in undergraduate education. President A. Whitnep Griswold of Yale University decried the neglect of the liberal arts in American colleges, pointing out that in 1955 only 26 per cent of all male graduates majored in the liberal arts and sciences.

Hungarian refugee scholarships offered by Catholic colleges totaled 165 last month. Eighty colleges and universities responded immediately to an appeal for scholarships issued late in December by Msgr. Frederick G. Hochwalt, director of the Department of Education, National Catholic Welfare Conference. Of the 165 full scholarships, 102 are for women, 57 for men, and 6 for either men or women. Fordham University offered twenty scholarships, the largest number made available by one institution.

By the first of the year, some five hundred refugee students had arrived in the United States. Most of them are men.

SECONDARY EDUCATION NOTES

Two summer institutes for science teachers in secondary schools, among several being sponsored by the National Science Foundation, this year, were announced last month. One for chemistry teachers will be held at Saint Louis University from June 17 to July 29. The Foundation's grant of \$26,000 to the University provides living expenses for thirty teachers at the rate of \$75 per week, plus \$15 per week for each dependent, to a maximum of four. Additional allowances for traveling expenses, tuition and other fees are provided. The University's Institute for the Teaching of Chemistry, founded in 1950, was one of the first comprehensive programs established for the training of science teachers by correlating the fields of science and education. Applicants for the National Science Foundation fellowships at Saint Louis need not be candidates for a degree. The University, however, gives credit for the program.

In co-operation with the U. S. Atomic Energy Commission, the National Science Foundation will sponsor an institute for secondary school teachers of the physical sciences at the Special Training Division of the Oak Ridge Institute of Nuclear Studies from July 29 to August 23. Forty-eight science teachers will be accepted for participation in the institute, and each participant will be awarded a stipend of \$300. In addition, a dependency allowance of \$60 per dependent (up to \$240) and a travel allowance of 4 cents per mile (up to \$80 for the round trip) will be available to all participants. The institute is designed to provide teachers with up-to-date reviews of scientific developments, to improve their subject-matter competence, and to strengthen their capacity to motivate student interest in science. No formal grant of academic credit is made by ORINS for attendance at the institute; participants may explore the possibilities of such arrangements with individual universities.

Application blanks and additional information may be obtained by writing Dr. Ralph T. Overman, chairman, Special Training

Division, Oak Ridge Institute of Nuclear Studies, P.O. Box 117, Oak Ridge, Tennessee. Applications must be accompanied by a letter of endorsement from a responsible official of the applicant's school. The dead line for return of applications is April 1.

Fifty mathematics teachers in secondary schools in fourteen Western states will be selected this spring for a summer fellowship program, designed to improve the teaching of mathematics, which is being sponsored by the General Electric Company at Stanford University. Some 250 other teachers in 24 other states will be supported by General Electric in programs sponsored by the Company in other universities. The Company pays all expenses, including transportation, board and room, tuition, and fees. Instruction in these programs will begin late in June and last six weeks. For further details interested teachers should contact the General Electric Company.

A pension plan for lay teachers and other lay employees has been inaugurated by St. Xavier High School, Cincinnati, Ohio. According to the plan, lay teachers, clerks, maintenance and cafeteria workers contribute 5 per cent of the gross amount of their pay checks, and the school matches their contributions. To set the plan in motion, the school contributed \$42,000 to cover the premium costs for the employees' past service. The pension is based on 1 per cent of the average annual earnings of the worker for a ten-year period prior to retirement, multiplied by the number of years employed.

A campus-type secondary school is the latest addition to the growing system of secondary schools in the Archdiocese of St. Louis. Named in honor of St. Thomas Aquinas, the new institution will have seven separate buildings, spread over a fourteen-acre, and resemble a college campus. When completed the school will accommodate 1,800 pupils. The units to be constructed this year will house 1,000 pupils and will cost \$1,700,000.

Adolescent girls' interests and aspirations are analyzed in a report of a survey conducted by Miss Dorothea Sullivan, vice president of the Girl Scouts of the United States and a member of the faculty of the National Catholic School of Social Service of The Catholic University of America. Miss Sullivan presented the report, which is the first part of a two-part study and con-

tains results of interviews with nearly two thousand girls, to Marion B. Folsom, secretary of the U.S. Department of Health, Education and Welfare, last month.

The report's findings will prove interesting to guidance counselors. One-third of the girls, for instance, wished to get a college education. The report notes that this percentage is much higher than the percentage represented by the number of the girls now in college. Most of the girls said they wanted to continue their education and then work for a time before marrying. The majority of the girls thought it necessary and legitimate for their parents to make rules for them. Sixty per cent of the girls over sixteen thought the disadvantages of "going steady" outweighed the advantages.

Departmentalizing instruction before secondary school is not favored by the results of a study reported in the December, 1956, issue of *The School Review*. In an article, entitled "Effectiveness of Departmental and Self-Contained Seventh- and Eighth-Grade Classrooms," Monroe L. Spivak, after describing his study in detail, concludes: "... children who had been in a departmental setup in the seventh and eighth grades did not do better, academically and with regard to school adjustment, when they reached the ninth grade, than did their matchees who had been in self-contained classrooms in the seventh and eighth grades."

Moreover, the report presents evidence to show that children from self-contained seventh- and eighth-grade classrooms did better by statistically significant amounts in some areas: "They did better academically; they made more friends by the end of the first term; they reported fewer school problems by the end of the first term; and they were referred for advice and correction less frequently than their matchees."

North Central Association's 1955-56 list of accredited secondary schools shows that of the 360 private schools accredited, 265 are Catholic schools. There are approximately 1,000 Catholic secondary schools in the region. In all, the list includes 3,328 schools. As reported in the October, 1956, issue of *The North Central Association Quarterly*, the average enrollment of the accredited schools was 556 pupils. Fifty-nine per cent of all the schools were four-year schools; 52 per cent had periods of 55 minutes or more; pupil-teacher ratio ranged from 14 to 1 to 30 to 1.

ELEMENTARY EDUCATION NOTES

Teaching a second language in the elementary school is not in accord with research in human growth and learning, asserts Anne S. Hoppock, assistant director of New Jersey's elementary education program. Miss Hoppock hesitates to accept completely the outcomes of research as final authority because research often proves that the same language practice is simultaneously advantageous and disadvantageous. In her opinion bilingualism in young children tends to retard the learning of the mother tongue. "Children in a spirit of play respond to the learning of the vocabulary of a foreign language just as they enjoy the lingo of 'pig Latin.' But the program serves no genuine need of children. Real motivation—that is, the need to communicate, is lacking," she states. In the elementary grades, children are better off for having informal meaningful experiences with several languages in the setting of the cultures involved than to be given formal instruction in one language.

Older children learn a foreign language more rapidly than do younger ones, Miss Hoppock believes. The childhood years may have the advantage of linguistic flexibility but the late high school and college years are the period of greatest learning ability in general and are closer to the time of the possible use of the foreign language.

True picture of Bay City teacher-aide experiment was recently delineated by Paul W. Briggs, superintendent of Bay City public schools. Superintendent Briggs commented that up until now Bay City officials have expressed no opinions on the significance of the experimentation. He regretted that outsiders have been making some sensational claims about the program either as a panacea or a calamity, and that too often these judgments have been made without proper observation or study of the experiment itself.

After four years of experimentation with the use of teacher aides in several of the classrooms in Bay City, Briggs reported: "It [the program] has been successful. It is our belief that the

quality of education has been maintained in the experiment at a comparable level to the general program in the Bay City public schools. We have found that not only is it possible to maintain a good program of academic achievement but also, in the less tangible area of child growth and development we have been able to attain very satisfactory results."

Only one of five children enrolled in the elementary schools of Brazil remain in school until they reach the fifth grade. This is the last year of elementary school, and the one in which the pupils are prepared for the selection examination required for enrollment in junior high school. So writes Dalilla Sperb, public school supervisor in Rio Grande do Sul, Brazil, in the December, 1956, issue of *Teachers College Record*. The census of 1950 in Brazil showed that of its population of almost fifty-three million inhabitants, approximately nineteen know how to read and write.

Miss Sperb attributes this high percentage of illiteracy to several shortcomings in the present educational system of Brazil. First, there is an insufficient number of public elementary schools. The lack of transportation and communication which literally isolates many communities also contributes to illiteracy. Even if the State wished to open a school in these areas, no teachers are willing to accept a position under such circumstances. Thirdly, the poorer classes have enjoyed very little culture and do not appreciate the value of schools. As compulsory education is not yet effectively enforced, parents may or may not send their children to school. In some industrial areas a child may stay away from school for the simple reason that he has to take his father's lunch to the place where he works. Lastly, 100,000 more teachers are needed as well as an improved program of teacher education.

Good teaching in art today does not consist in the precise following of a list of steps by teacher and pupils, but rather means general guidance and direction by the teacher who provides sufficient art materials and ample assistance. The class is not teacher-controlled in the sense of her dictating "Step 1," "Step 2," "Step 3," etc., but is, rather, self-directed with a genuine desire to accomplish some known goal.

This is the answer of Jack Burgner, assistant professor of Art, University of Oregon, to the question, "What is effective art teaching in the elementary classroom of today?" To Burgner, current art instruction has reduced the emphasis on skills and highlighted the end product. The teacher is more concerned with developing a *person* and not an artist. The final outcome is the direct result of the individuality of the child. It is the result of a desire on the child's part to carry through his own idea rather than of detailed directions from the teacher. Thus, asserts Burgner, rewarding elementary art experiences result from having a reason for the experience and not from the sale of busy work.

Use of human figure drawings for the study of personality was extended to the drawing of a group to reveal the structure of the group and the individual's adjustment to it by A. P. Hare of the National Institute of Mental Health, Washington, D.C. The *Draw-a-Group Test* was designed to differentiate the status of the individuals in a group from leaders through followers to isolates. In an exploratory study reported in a recent issue of *The Journal of Genetic Psychology*, 166 first-, second-, and third-grade children from ten different classes were given the test. The subjects used crayons and 18" by 24" paper to draw a picture of the group they like to play with best on the playground doing the thing they like to do best. The names of the children in the order in which they were drawn and the story of each picture were recorded.

When the teachers' rankings of the classes from leaders to isolates were compared with the author's rankings based on the pictures, a significant average rank correlation of + .52 was obtained. When only the extremes of each class ranking were considered the average rank correlation was + .62, an increase which is significant. The results thus support the hypothesis that a child's drawing of his group is related to his position in the group.

Elementary schools need male teachers on their faculties. This statement was expressed by James Cole in a study for his doctoral project at Teachers College, Columbia University. The male

teacher, in the opinion of Dr. Cole, has a vital role in elementary schools and can offer distinct advantages to children, schools, and the teaching profession. A combination of men and women on an elementary-school faculty provides for a more normal environment. A school staffed almost entirely by women may lead to the misconception by youngsters that scholarship is exclusively a feminine virtue. Men have a unique capacity for offering a concept of manliness and a masculine ideal for both boys and girls, as well as for providing a father substitute where necessary.

The common practice of employing men for upper grade teaching only is supported more by tradition than on any psychologically defensible grounds, Dr. Cole stated. He also noted that the approximately 88,000 men teachers in the public schools represent nearly 13 per cent of the total number of teachers in the country. This figure indicates that male teachers have more than doubled since the war.

Most neglected and least effectively taught subject in the curriculum beyond the primary grades is handwriting, Luella Cole of Berkeley, California, maintains. She recommends that in Grades Four, Five, and Six pupils receive regular, short, well-motivated drills, constantly accompanied by diagnostic explanations and completely divorced from any pressure for speed.

According to Cole, a common shortcoming of penmanship instruction in the lower grades is an overemphasis upon manuscript writing. If this type of writing could be continued indefinitely, its introduction would be more defensible. However, the permanent use of printing has at least three limitations. It is, in general, a somewhat slower mode of writing than cursive. Secondly, because of its imitation of book printing, it tends to be written vertically—a characteristic which is not in itself objectionable but which contributes to the slowness of its production for most right-handed people. Lastly, its use leads to the introduction of misleading spaces within words because pupils have grouped their letters in clusters of two or three but have not properly grouped all the letters within an entire word. Cole believes that since manuscript writing cannot be continued with an expectation of satisfactory permanent results, it is best never to let it become established.

NEWS FROM THE FIELD

Fourteenth U.S. Commissioner of Education in ninety years was sworn in December 20, 1956. He is Lawrence G. Derthick, since 1942, superintendent of public schools in Chattanooga, Tennessee. As commissioner he succeeds Samuel M. Brownell who resigned the position, September 1, 1956, to become superintendent of public schools in Detroit, Michigan. Tennessee has sent the United States two commissioners of education. The first was Philander P. Claxton, who served under President Woodrow Wilson.

Question of welfare benefits for nonpublic school pupils came up in at least five states in the past two months. New York State Education Commissioner James E. Allen ordered three Westchester County communities to pay for health services given to children from their areas who attend St. Joseph's school in Bronxville, New York. In 1953 the New York Legislature made it obligatory for home districts to pay the costs of health services for children attending private schools outside their home districts.

In Pequannock, New Jersey, where earlier this school year a few citizens protested the presence of statues in classrooms given free by the pastor of a Catholic parish to the local public school board to help alleviate overcrowding in the public school, was the scene of another protest last month. This time a few taxpayers want the service of a nurse being provided by the local township for Holy Spirit School discontinued. They contend that the constitutions of New Jersey and the United States are being violated. The township attorney denied that the nurse's service is illegal and declared: "The service is offered in the interest of public health and does not tend to promote any particular religion." The service costs about 10 cents a week per child.

The Wisconsin Industrial Union Council, in December at its annual convention held in Milwaukee in December, passed unanimously a resolution condemning the refusal of welfare benefits to parish and private school children as an invasion of freedom of conscience. The resolution pointed out that the Bill of Rights of the Constitution guarantees the rights of conscience

by forbidding Congress to abridge the free exercise of religion. It deplored "discrimination against a parent or child because of religious belief" as an invasion of the right of freedom of conscience" and declared that "discrimination in the form of economic and tax penalties for the exercise of religion is an invasion of conscience." The CIO Council delegates went on record "in full support of the Christian American philosophy that every American child has a constitutional right to share in state, county or city financial grants for bus transportation, school lunches and free text books."

Wisconsin's newly-elected attorney general, Stewart G. Honeck, has been asked to rule on the constitutionality of a proposed ordinance for the town of Ashland which calls for the appropriation of \$3,610 for bus service to nonpublic school pupils.

The Pennsylvania Supreme Court in effect ruled again last month that the state's Public School Code does not authorize giving nonpublic school pupils transportation in public school buses. In a 5 to 1 decision, the court refused to review an Allegheny County Common Pleas Court decision which ruled against rides given to parish school pupils in Robinson Township. The court noted in its decision that in 1947, in a case involving Kennett Township Board of School Directors, it ruled against transportation of nonpublic school pupils in public school buses.

In their appeal of the case, parents of Catholic school pupils noted that a state constitutional provision says that no money raised for the support of public schools shall be used to support sectarian schools, but they argued that since the school buses in the township did not depart from their ordinary routes to pick up nonpublic school pupils, thus costing nothing extra, these pupils could be legitimately transported. The court termed this argument "irrelevant" and said that the school code settled the matter. The dissenting judge quarreled with the court's quashing of the appeal and also said the majority erred in not dealing with the state constitution's relevancy to the issue.

In Vermont, a state senator announced plans to introduce a bill which will call for "mutual co-operation" of public and private schools in transporting pupils. State Senator H. Crawford's measure would compel public and privately-supported school

buses to pick up pupils along their routes regardless of the schools these pupils attend. In the last legislative session a bill to permit transportation of private school pupils in publicly-financed buses was defeated.

Federal funds for education have shown a general tendency to increase, in spite of the fact that in 1954-55 the Federal Government in spending \$1.6 billion to support 81 programs for educational services spent less than half of what it spent for 41 such programs in 1948-1949, according to the authors of *Federal Funds for Education, 1954-55 and 1955-56*, the latest of Office of Education biennial bulletins. In a brief publication that summarizes the biennial bulletin, entitled *Summary of Federal Funds for Education*, the authors point out that for the steady, continuing programs of aid to education, as distinguished from programs that might be classified as emergency or temporary, Federal funds have definitely increased.

In an announcement of the new biennial bulletin in *School Life* for January, 1957, it is stated: "Programs that (1) provide education for dependent children overseas, (2) assist in the building and operating of schools in federally affected areas, (3) operate public schools on sites of the Atomic Energy Commission, (4) survey school plant facilities, and (5) provide for State and national education conferences—these have combined to make substantial increases in Federal funds for elementary and secondary schools and are much responsible for the fact that Federal aid at this level increased from \$129 million in 1946-47 to \$537 million in 1954-55."

Interesting facts on teacher preparation are presented by T.M. Stinnett of the National Commission on Teacher Education and Professional Standards in an editorial, entitled "The Teachers College Myth," in the December, 1956, issue of *The Journal of Teacher Education*. Publicly controlled institutions of all types, including state teachers colleges, prepared 66.5 per cent of all elementary school and secondary school teachers completing preparation in 1954-55 while privately controlled institutions prepared 33.5 per cent of them. Private liberal arts colleges and universities prepared 31.6 per cent of these teachers, while public and nonpublic teachers colleges prepared only 20.4 per cent of them.

BOOK REVIEWS

THE PSYCHOLOGICAL BASIS OF EDUCATION by E. A. Peel. New York: Philosophical Library, 1956. Pp. vii + 303. \$6.

The past year has seen a surprising number of new texts in educational psychology, all surprisingly alike. This one is interesting in the conflict it seems to suggest in its author. Professor Peel (head of the Department of Education at the University of Birmingham) often comes close, on an empirical basis, to the Christian viewpoint on man; but he seems committed to a contrary philosophy.

Peel notes, for instance, that man

seems alone in his capacity for conceptual thought, for holding beliefs and attitudes and for entertaining and putting into practice such complex ideas as duty, forgiveness, and ambition. He seems alone in his ability to introspect and observe the workings of his own soul. The unique mental entity which lies at the basis of all this complex activity is his *self*, or, as psychologists often call it, his *ego*. (p. 72)

Score a point for man! Peel also distinguishes between the Scholastic concept of faculties and the later "mental muscle" psychology (p. 106). Score a point for truth! He seems content to go along, however, with Hilgard's and Tolman's explanations of "insight," which are connectionistic and take no note of the abstracting process. Score a point for mechanism! Yet in his treatment of the child's intellectual development, Dr. Peel speaks of perception which is "purely intellectual and independent of the accident of spatial and material limitations." (p. 171). Score a point for the intellect!

On the question of transfer, the author declares it is "only possible when there has been active structuring of insights and . . . the carry-over of learning from one field to another is an example of the principle of transposability of insights." (p. 67). Aristotle and Hilgard must split this point between them, because of the way Peel treats "structuring of insights."

It would seem that this writer is spiritualistic whenever he thinks for himself and mechanistic when he falls back upon the mainstream of contemporary psychological theory. All-in-all, this is encouraging.

This volume devotes more of its space to learning theory than is usual in introductory texts. This may be just as well, since educational psychology is primarily the psychology of learning—as is, perhaps, all psychology. The book is well-written within its lights. For the Catholic teacher, however, there are better texts available.

ROBERT B. NORDBERG

Department of Education
The Catholic University of America



AMERICAN UNIVERSITIES AND COLLEGES, edited by Mary Irwin.
Washington, D. C.: American Council on Education, 1956.
Pp. xiii + 1,200. \$12.00.

This, the seventh edition, lists 969 accredited universities and colleges, 12 of which appear in this volume for the first time, having been accredited since the 1952 edition. Brief information on 2,016 accredited professional institutions in 23 fields is also included.

Under each institutional listing are such titles as: admission and degree requirements; fees; scholarships, fellowships, and other forms of financial aid; faculty distribution by instructional area; housing; size of library and of special collections; ROTC; enrollment; calendar; address; and the names of the principal administrative officers.

A descriptive background summary of education in the United States has been prepared by Lloyd E. Blauch, Assistant Commissioner for Higher Education, United States Office of Education. Subjects covered are: elementary and secondary education in the United States, evolution of higher education in the United States, administration and support of higher education, students and student services, higher education programs, and the federal government and higher education. To this list Kenneth Holland,

president, Institute of International Education, has contributed a chapter on the foreign student in the United States.

Among new features are: a graduate work section listing areas in which master's degrees are awarded and a study of doctor's degrees granted by 159 universities and colleges in the period, 1948-1955. Walter C. Eells, noted educator and writer, was responsible for the comprehensive report on recent developments in the doctoral degree program.

Of special interest to the Catholic reader, in addition to the individual listing of accredited Catholic universities and senior colleges, are the references to the National Catholic Educational Association and The Catholic University of America and a list of Catholic theological schools.

Among helpful features are: a section on the meaning of academic costumes, a list of degree abbreviations, an index of institutions, and a general index. This work should be looked upon as a companion study to the current edition of *American Junior Colleges* which has also been published by the American Council on Education.

This directory and statement of information is recommended for: parents; college and university registrars, deans, and librarians; and high school principals and counselors. Overseas educators, cultural officers of the United States Government abroad, and information staff members of foreign and international government agencies in this country should find the volume invaluable.

GEORGE F. DONOVAN

Department of Education
The Catholic University of America



AMERICAN JUNIOR COLLEGES, edited by Jesse P. Bogue. Washington, D. C.: American Council on Education, 1956, Pp. xi + 584. \$8.00.

In this volume are listed 531 accredited junior colleges, 51 of which are appearing in the handbook for the first time, some of them newly established—mostly public colleges—some of them newly accredited. This edition, the fourth, is published, as previ-

ous editions have been, by co-operation between the Council and the American Association of Junior Colleges. It is a companion work to *American Universities and Colleges* also published by the American Council on Education.

Information under each individual college listing includes: accreditation status, history, school calendar, admission and degree requirements, forms of student financial aid, staff distribution by academic degree and sex, curricula offered, enrollment, number of graduates, number and geographical distribution of foreign students; library collection and budget, a description of the buildings and grounds, address of the institution, and the names of the principal administrative officers.

Summary statements on the history and present status of junior college education have been prepared by specialists. The subject areas and their authors follow: types of junior colleges, Lawrence L. Bethel, president, Fashion Institute of Technology, New York, N. Y.; development of the junior college movement, C. C. Colvert, professor of education, University of Texas; the legal status of American public junior colleges, S. V. Martorana, specialist for community and junior Colleges, United States Office of Education; accreditation of junior colleges, Harry E. Jenkins, president, Tyler Junior College, Tyler, Texas; present trends, Jesse P. Bogue, executive secretary, American Association of Junior Colleges; and a chapter on regional accrediting agencies furnished by officers of the groups concerned.

A detailed appendix contains statements of information on the American Council on Education and the American Association of Junior Colleges. In addition there are exhibits on junior college enrollments, curricula, ROTC units in junior colleges, institutions classified by denominational control or relationship, and institutions added, dropped, or renamed since the 1952 edition. There are eight tables concerned with junior college enrollment, legislation affecting junior colleges, and regionally accredited institutions arranged by states.

Completing the book are: a foreword by Arthur S. Adams, president, American Council on Education, a preface by the editor, a general and an institutional index, and lists of tables and appendices.

The directory is recommended for secondary school principals and senior class advisers, college and university admissions officers, and parents.

GEORGE F. DONOVAN

Department of Education
The Catholic University of America



THE THREE DIMENSIONAL MAN by A. M. Sullivan. New York: P. J. Kenedy and Sons, 1956. Pp. 297. \$4.00.

The author of this work is director of public relations and advertising for Dun and Bradstreet and associate editor of that firm's *Review* and of its *Modern Industry*. He is also a recognized poet with some eleven volumes of verse to his credit, with the romance of American business as his most frequent theme. In this work he considers the role of the liberal arts in an age of specialization. It is the author's contention that modern business management, in being called on "to select and promote men to positions requiring perspective, understanding and sympathy," is searching more and more for the three dimensional man who has the depth of culture as well as the reach of talent and scope of experience to serve in important assignments. He further characterizes the complete specialist, who is the opposite of the three dimensional man of broader culture, as "a well informed moron." It is the author's further opinion that the latter's complete devotion to his speciality is a self-imposed tyranny and goes against a natural attraction he had in his earlier years for the arts. The man of highly specialized education may apparently make more rapid rise in the beginning but later it is the man with broad cultural interests who is recognized for his potentials of highest leadership.

This study offers proposals for enlarging a business leader's interests through a better use of leisure time and the cultivation of a historical perspective on contemporary affairs. Suggestions are also made for the deepening of one's appreciation of artistic values and the spiritual approach to personal problems. It is insisted that there is nothing in the nature of business procedure that of itself tends to cut men off from the broader enjoyment of life's possibilities even while the danger in that regard is recog-

nized in contemporary departmentalization and assembly-line production is admitted. The author's very candid criticism of the cultural shortcomings of today's business executives does not, however, make him pessimistic in view of the natural attractiveness of the potentialities of the three dimensional man. Here indeed is a brilliantly written work that should be just what the doctor should prescribe for quite an army of well-known and highly regarded Americans.

CHARLES A. HART

School of Philosophy
The Catholic University of America



TRAINING THE BACKWARD CHILD by Herta Loewy. New York: Philosophical Library, 1956. Pp. 166. \$3.75.

In *Training the Backward Child* Herta Loewy shares her learnings of the past four years with parents and teachers of retarded children. She stresses particularly the need for considering personality development. She recognizes the difficult attitudes peculiar to each parent and also those difficulties which are common to specific age levels. While she does not pretend to know all the answers, she has some valuable suggestions which should contribute to solutions. Among her most definite suggestions is the recommendation that the retarded child should be institutionalized at an early age. However, she also advocates such perfect co-operation and collaboration between the school and the home that the child will also enjoy a normal, happy home life.

The retarded and slow-learning child learns in exactly the same manner as the normal child does. However, these children need better teachers, teachers who desire a challenge to their ingenuity. Miss Loewy meets this challenge over and over again in her section on the educational needs of the retarded. She suggests changes in method and procedure which she has found useful. As Father Flanagan is associated with the idea that no boy is really bad, Miss Loewy holds that no child is really ineducable. We, as teachers, have not found the correct approach to those individuals whom we label as failures. We need a vari-

ety of procedures to meet the needs of such individuals. On the other hand we must be sensitive to the ability of the child and use just the right challenge avoiding pressure and tension.

The best medical assistance she considers vital and essential. She also places much importance on diet, even suggesting the possibility of the control of "bad days" of a youngster by supplying plenty of red meat, green vegetables, and fresh fruit. There are specimen diets which should be valuable for all children.

Teachers will find a wealth of specific procedures in the form of games, artistic activities, drills, speech exercises and poems.

The style is free and readable for the layman. There are a few spots, however, where references to the author's earlier work *The Retarded Child* make it somewhat difficult to follow.

SISTER M. GRATIA

St. Patrick's School
Hartford, Connecticut



HOW TO PLAN FOR COLLEGE AND WHAT TO DO WHEN YOU GET THERE by John W. McReynolds. New York: Simon and Schuster, Inc., 1956. Pp. viii + 136. \$1.95.

In the words of the author himself, "The whole purpose of this book is to prepare the student to get the most he can out of college." The more he knows about the system, the better the student can concentrate on the learning. If high school pupils would learn to read college catalogues intelligently they could save themselves two years of shopping around for the right college.

Principals, guidance counselors, parents, and students will find this cleverly written book informative and stimulating. It is obvious that the author enjoyed writing each line of this handy volume, and in consequence the reader imbibes a full measure of college spirit, warmth and enthusiasm. Clarity is the essence of the author's success. McReynolds knows college problems and shows the college student how to tackle them. He has translated technical, academic language into everyday speech. His understanding of youth, and his desire to make young men and women appreciate a college education is accomplished by the simple

technique of instructing. At the same time the author injects a certain amount of quiet humor into the procedure.

The student is introduced to a vocabulary that is unique in college life, in Chapter II. Other sections teach the new student how to interpret a college catalogue. Scholarships, student aids, military service, fraternities, sororities, and high school transcripts are treated in simple terms and in logical sequence.

SISTER ALICE JOSEPH, O.P.

Siena Heights College
Adrian, Michigan

BOOKS RECEIVED

Educational

Drinkwater, F. H. *Third Book of Catechism Stories*. Westminster, Md.: Newman Press. Pp. 243. \$3.00.

Hutchins, Robert M. *Some Observations on American Education*. New York: Cambridge University Press. Pp. 112. \$2.75.

Krug, Edward A. *Curriculum Planning*. Revised Edition. New York: Harper and Brothers. Pp. 336. \$4.00.

McCarthy, Raymond G. *Teen Aged and Alcohol: A Handbook for the Educator*. New Haven: Yale Center of Alcohol Studies. Pp. 188. \$4.00.

Proceedings Second Annual Meeting of the Society of Catholic College Teachers of Sacred Doctrine. Washington, D.C.: Dunbarton College of Holy Cross. Pp. 131. \$3.00.

Rose Vincent, S. L., Sister. *That All May Sing, Music One, Lesson Plans*. (Justine Ward Music Series.) Washington, D.C.: Catholic Education Press. Pp. 73. \$2.30.

Ward, Justine. *Music Three: Think and Sing*. Washington, D.C.: Catholic Education Press. Pp. 78. \$1.25.

Ward, Justine. *Music Four: Sing and Pray*. Washington, D.C.: Catholic Education Press. Pp. 91. \$1.50.

Ward, Justine. *That All May Sing, Music One, Teachers' Guide*. Washington, D.C.: Catholic Education Press. Pp. 97. \$2.90.

Ward, Winifred. *Playmaking with Children*. New York: Appleton-Century-Crofts, Inc. Pp. 341. \$3.50.

Textbooks

Lenne, N.J., and others. *A First Course in Algebra*. New York: Macmillan Co. Pp. 558. \$3.48.

Lenne, N.J., and others. *A Second Course in Algebra*. New York: Macmillan Co. Pp. 476. \$3.80.

McGuire, Edna. *Backgrounds of American Freedom*. Macmillan Elementary History Series. New York: Macmillan Co. Pp. 438. \$3.08.

McGuire, Edna. *The Story of American Freedom*. Macmillan Elementary History Series. New York: Macmillan Co. Pp. 445. \$3.08.

McGuire, Edna. *They Made America Great*. Macmillan Elementary History Series. New York: Macmillan Co. Pp. 302. \$2.52.

General

Adix, Vern. *Theatre Scenecraft*. Anchorage, Ky.: Children's Theatre Press. Pp. 332. \$6.50.

Alexander, H. G. *The Leibniz-Clarke Correspondence*. New York: Philosophical Library. Pp. 200. \$4.75.

Beck, Robert N. *The Meaning of Americanism*. New York: Philosophical Library. Pp. 180. \$4.75.

Catton, Bruce (ed.). *American Heritage*. Vol. VIII, No. 1. New York: American Heritage Publishing Co. Pp. 128. \$2.95.

The Children's Illustrated Encyclopaedia of General Knowledge. New York: Philosophical Library. Pp. 496. \$4.95.

Danielou, S. J., Jean. *The Bible and the Liturgy*. Notre Dame, Ind.: University of Notre Dame Press. Pp. 372. \$5.25.

Foy, Felician A. (ed.). *The 1957 National Catholic Almanac*. Paterson: St. Anthony Guild Press. Pp. 704. \$2.00 paper; 2.50 cloth.

Harte, C.S.S.R., Thomas J. *Papal Social Principles*. Milwaukee: Bruce Publishing Co. Pp. 207. \$3.25.

Lazarus, Harold. *American Business Dictionary*. New York: Philosophical Library, Inc. Pp. 522. \$10.00.

Maimonides, Moses. *The Guide for the Perplexed*. Translated by M. Friedlander. New York: Dover Publications, Inc. Pp. 414. \$1.85.

Mairet, Philip (ed.) *Christian Essays in Psychiatry*. New York: Philosophical Library. Pp. 191. \$4.50.

Plays for Children: A Selected List. Anchorage, Ky.: Children's Theatre Press. Pp. 83. \$0.10.

Steele, Algernon Odell. *The Bible and the Human Quest*. New York: Philosophical Library. Pp. 240. \$3.75.

Yzermans, Vincent A., (ed.). *The Unwearied Advocate: Public Addresses of Pope Pius XII*. Vol. I. St. Cloud, Minn.: St. Cloud Bookshop. Pp. 297.

Yzermans, Vincent A., (ed.). *The Unwearied Advocate: Public Addresses of Pope Pius XII*. Vol. II. St. Cloud, Minn.: St. Cloud Bookshop. Pp. 278.

NEWS OF PRODUCTS AND SERVICES

GLU-PENS

End messy paste pots and sticky fingers with the new *Glu-pen*. Papers *Glu-Penned* together take up only one fourth the file space as papers attached by old methods. The papers cannot get separated in the file drawer—other papers cannot “creep” in between. This is a real tool—not a toy or a gadget. It is indispensable on your desk, in your clipping room, etc. For special introductory offer, write to: J. S. Selden, Jr., President, *Glu-Pen Corp of Virginia*, P.O. Box 502, Hampton, Va.

GUIDE FOR TOASTMASTERS AND SPEAKERS

The *New Guide for Toastmasters and Speakers*, by Herbert V. Prochnow has recently been published. This guide includes nearly 100 sample introductions by experienced toastmasters, and sample responses by noted speakers (President Eisenhower, Bishop Fulton J. Sheen, Dorothy Thompson, etc.), along with more than 2,000 stories, quotations and anecdotes. Here's a treasury of original ideas and practical aids to spark your speeches—kindle your audience's enthusiasm. Contains more than 500 quotations, under alphabetical headings. Published by: *Prentice-Hall, Inc.*, 70 Fifth Ave., New York 11, N.Y.

CAMPUS CHEFS

Your student Food Service can be as simple as . . . A-B-C. Without cost or obligation, if you would like to discuss your *Food Service Program*, write to: *Campus Chefs, Inc.*, 125 Broad St., Elizabeth, N.J.

CHORAL ROBES

At all occasions, your School Choir, enrobed in colorful fabrics by *Moore*, adds an impressive note of beauty. These new fabrics are woven from color-locked Chromspun yarn for life of the fabric, and are guaranteed colorfast to light, air impurities, perspiration, cleaning, moths and mildew. Write to *E. R. Moore Company, Fabric Selector SR24*, 932 W. Dakin St., Chicago 31, Ill.

PERSONALIZED RING BINDERS

Redi-Record Products Company is featuring ring binders, desk pads, and photo albums, personalized with your school name and furnished in your school colors. And ideal gift for those at home. Write for complete School Catalog to: *Redi-Record Products Co.*, 598 Broadway, New York 12, N.Y.

HUMAN EVOLUTION—1956

Human Evolution—1956, with Appendix, *The Present Catholic Attitude Towards Evolution*, by Rev. J. Franklin Ewing, J.S., Ph.D., Professor of Physical Anthropology at Fordham, has just been published. This authoritative article should be of particular interest to all Catholic students and educators. Order from: *Anthropological Quarterly. The Catholic University of America Press*, Washington 17, D.C.

SECRETARIAL CAREER GUIDANCE BOOKLET

New career guidance help in the form of an attractive 16-page booklet, just published by the Royal Typewriter Company, is now available to young students who are trying to decide whether or not they should pursue a secretarial course. This booklet, *You . . . As A Secretary*, covers the “specifics” of secretarial work in its various aspects. Copies are available without charge to guidance directors and business education departments for distribution to students interested in a secretarial career. Requests should be directed to: *School Dept., Royal Typewriter Co., Port Chester, N.Y.*

JUVENILE COURTSHIPS

The article on *Juvenile Courtships*, which appeared in the March 1955 edition of *The American Ecclesiastical Review*, has now undergone its sixth reprinting. This educational article was written by the Very Reverend Francis J. Connell, C.S.S.R., of the Department of Sacred Theology, The Catholic University of America. Write to: *The American Ecclesiastical Review*, 620 Michigan Ave., N.E., Washington 17, D.C.

MOBILE LADDER TRUCK

The new *M-4 Mobile Ladder-Truck*, an important aid in reducing overhead maintenance costs has been introduced. Lighter and smaller than its companion model, the *Safe-Lad* is designed for use in the 7 to 11 foot overhead maintenance zone of commercial buildings, schools, hospitals, etc. Used for the cleaning of windows, blinds, transoms, and for the maintenance of lights, *Safe-Lad* locks automatically and provides guard rail protection so that both hands are free. Constructed of steel, this new model has four steps, and an overall height of 55 inches with guard rail down. For literature, write to *Safe-Lad Mfg. Co.*, 1001 S.E. Morrison St., Portland 14, Ore.

Compare!

YOU SAVE MONEY!

Altar Boys Cassocks

and **Surplices** too!

Don't be misled by our **LOW LOW PRICES!**
Hopkins Altar Boy Cassocks & Surplices feature finest quality combed and mercerized poplin. Fast colors. Full cut, finely tailored. Double needle seams, reinforced. Each button sewed with 32 stitches. (Snaps if you prefer.) Available in all colors.

**48 hour
delivery**

Use handy order form now



Mail
To-day!

● **HOPKINS CO. - 422 Washington Bldg., Washington, D. C.**

Please ship items and Quantities indicated.

Name
Address
City

Zone
State

PLEASE RUSH

HOPKINS CO. P2
422 Washington Bldg., Washington, D. C.

Please ship items indicated on your satisfaction guaranteed basis

2 ply POPLIN CASSOCKS

Length	Size	Price	Quantity
36 in.	6	\$5.00	.....
38 in.	7	5.25	.....
40 in.	8	5.50	.....
42 in.	9	5.75	.....
44 in.	10	6.00	.....
46 in.	11	6.50	.....
48 in.	12	7.00	.....
50 in.	13	7.50	.....
52 in.	14	8.00	.....
54 in.	15	8.50	.....
56 in.	16	9.00	.....
58 in.	17	9.50	.....
60 in.	18	10.00	.....
62 in.	19	11.00	.....
64 in.	20	12.00	.....

POPLIN SURPLICES

SQUARE NECK

Size	Poplin	Quantity	Nylon	Quantity
10	\$2.75	.....	\$4.75	.....
12	3.00	.....	5.00	.....
14	3.00	.....	5.00	.....
16	3.50	.....	5.50	.....
18	3.50	.....	5.50	.....

With Liturgical Cross Bandings

All Church Colors

Size	Poplin	Quantity	Nylon	Quantity
10	\$4.75	.....	\$6.75	.....
12	5.00	.....	7.00	.....
14	5.00	.....	7.00	.....
16	5.50	.....	7.50	.....
18	5.50	.....	7.50	.....

WHITE NYLON SURPLICE \$12.00
ALL LINEN High Count Imported Irish Linen ALBS \$15.00
LIGHT WEIGHT POPLIN UTILITY CASSOCK \$15.00

CLERGY CLOAKS

WARM COVER-ALLS FOR CHURCH & OUTDOORS—15% NYLON and
85% WOOL MELTON — ADDED NYLON FOR LIGHT WEIGHT,
WARMTH & EXTRA DURABILITY — LENGTH 52"

SIZES: Small [] MEDIUM [] LARGE []

\$45.00

NEW MUSIC SERIES

By

JUSTINE WARD

MUSIC CHART, FIRST YEAR (new edition)	\$16.00
MUSIC ONE—THAT ALL MAY SING—TEACHER'S GUIDE	\$2.90
MUSIC ONE—THAT ALL MAY SING—LESSONS PLANS	\$2.30
MUSIC TWO—LOOK AND LISTEN (for children)	\$1.25
MUSIC THREE—THINK AND SING (for children)	\$1.25
MUSIC FOUR—SING AND PRAY (for children)	\$1.50

Order copies on 20 days approval from:

THE CATHOLIC EDUCATION PRESS

620 Michigan Ave., N.E.

Washington 17, D.C

THE CATHOLIC UNIVERSITY OF AMERICA LAW REVIEW

THE LAW REVIEW OF THE CATHOLIC UNIVERSITY OF AMERICA is a comparatively new publication, voicing the School of Natural Law Jurisprudence in America; scientifically and systematically appraising and evaluating current trends in the legal ordering of the United States.

The *LAW REVIEW* includes leading articles, timely comments and case notes by lawyers, staff and student body of the Law School.

Copies of Volumes I, II, III, IV and V are still available
Current subscription to Vol. VI, consisting of *three* issues. \$4.00

Address all inquiries to:

**The Catholic University of America
LAW REVIEW**

620 Michigan Ave., N. E.

Washington 17, D. C.

PERFECT For SPRING THESES COVERS!



ACCOPRESS BINDERS

Neatly bound, attractive looking theses encourage high marks. That is another reason why Accopress Binders are so popular with students—and professors, too.

Accopress Binders expand up to 6" if desired, hold sheets like a bound book but give loose leaf convenience. They are made of strong pressboard (black, red, blue, gray or green) and are equipped with Acco Fasteners.

Accopress Binders are also ideal for all year use as loose leaf notebooks and all purpose binders. They stack flat and are economical enough for every student's budget. In quantities of 1 M or more we will imprint the college seal on the cover (one color) without charge.

See your ACCO Catalog
and order NOW.

ACCO PRODUCTS, INC.
Ogdensburg, N. Y.

In Canada:
Acco Canadian Co., Ltd., Toronto

YOU CAN PUBLISH YOUR BOOK

Free brochure tells how we published 2000 books for authors. Free editorial appraisal. Write Dept. CR 1
EXPOSITION PRESS / 386 4th Ave., N.Y. 16

SPLENDID 35MM COLOR SLIDES

Complete Coverage Of
HOLY LAND - MARIAN SHRINES
Lives of Christ and Mary. Also: Rome, Vatican, Italy, Spain, Ireland, Austria, etc. Write for FREE 60-Page Illustrated Catalog "CR."

ARGO SLIDES

62 WILLIAM STREET NEW YORK 5, N. Y.

A Catholic Book Service.—A thorough search for out-of-print books. Any subject or language. New and current books supplied.

Store hours: Evenings and Saturdays
6904 Roosevelt Road, Oak Park, Illinois

Direct all mail inquiries to

C. F. PETELLE

BOX 289

MAYWOOD

ILLINOIS

FASTER, BETTER READING



AVR
Rateometer

Easy to Use • Lowest Cost • Portable

RATEOMETER—electric reading accelerator, classroom or home use. Direct reading rate calculator. 8½" long, 2¼ lbs. Complete with study manual, carry-case carton . . . **\$35.00**

EYE-SPAN TRAINER—Plastic Model 10. Improves visual speed, accuracy . . . 600 practice items, manual, case . . . **\$7.50**

AUDIO VISUAL RESEARCH

Dept. R, 531 S. Plymouth Ct., Chicago 5

*Now in its
6th reprinting. . .*

JUVENILE COURTSHIPS

by V. Rev. Francis J. Connell, C.S.S.R.

A reprint from
**The American Ecclesiastical
Review**

Single copy 25c
In lots of 25 20c ea.
In lots of 100 17c ea.

Prices Postpaid

Address: **THE AMERICAN
ECCLESIASTICAL REVIEW**
THE CATHOLIC UNIVERSITY OF AMERICA
Washington 17, D. C.

Just off Press . . .

SAINT ANTHONY SUNDAY MISSAL



Compiled and printed by the
Conventual Franciscan Fathers
St. Anthony's Basilica, Padua, Italy

392 pages, handy pocket size 5½ x 3" printed throughout in red and black, in easy to read type

Printed on non-transparent, high quality paper, the type is clear, well-marked and easy to read; word divisions at end of lines rarely occur. The cover is black with gold lettering and design.

A complete Sunday and Feastday Missal, the "Saint Anthony Sunday Missal" includes the Feasts of Corpus Christi, Sacred Heart of Jesus, Christ the King, Immaculate Conception, Assumption, Saint Joseph, Saint Francis of Assisi, All Saints; Mass of All Souls, the Nuptial Mass, plus the Mass and Novena to Saint Anthony of Padua, Confessor and Doctor of the Church.

The text of every Mass Proper is complete—thus eliminating the distraction of continual turning of pages. Simple and direct page references to the "Ordinary" enable

the reader of every age to follow the Mass with ease. Clear and detailed explanations of the Rubrics of the Mass enable one to understand every action and motion of the Priest at the altar.

The entire text is reviewed according to the new Liturgical changes of the Church which became effective January 1st 1956.

No. 3000/1 Leatherette binding, round corners, gold design and lettering on front cover, cut flush, red edges \$0.55

No. 3000/2 Black imitation Leather binding, round corners, design and title in gold lettering on front cover, gold edges, silk bookmark \$1.50

THIS NEW MISSAL NOW AVAILABLE AT YOUR FAVORITE CHURCH GOODS DEALER

NOTRE DAME PUBLISHING CO., Inc.

54-50 LAFAYETTE ST.
NEW YORK 13, N. Y.

A Book of Joy

An anthology of prose and poetry for teachers of young children which completes Faith and Freedom Literary Readers . . .

- | | |
|---------|-------------------------------|
| Grade 4 | <i>A Book of Gladness</i> |
| 5 | <i>A Book of Kindness</i> |
| 6 | <i>A Book of Valor</i> |
| 7 | <i>A Book of Fortitude</i> |
| 8 | <i>A Book of Friendliness</i> |

See these books at the NATIONAL CATHOLIC EDUCATION ASSOCIATION meeting in Milwaukee, Wis., April 23-26, 1957

Ginn and Company

HOME OFFICE: Boston

Chicago 6

San Francisco 3

Atlanta 3

SALES OFFICES: New York 11

Dallas 1

Columbus 16

Toronto 7



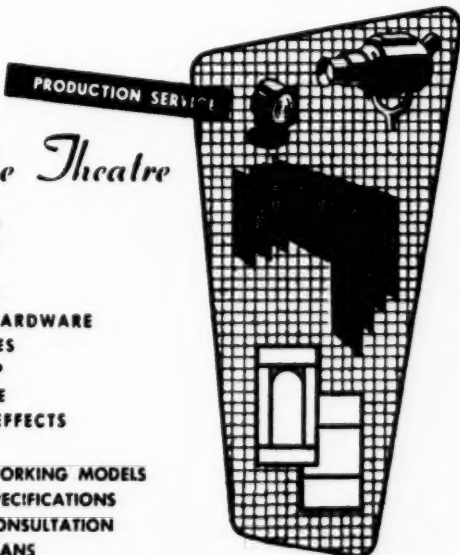
Everything for the Theatre

TRAVELER TRACKS
STAGE CURTAINS
CYCLORAMAS
SPOT LIGHTS
BORDER LIGHTS
FOOTLIGHTS
FOLLOW SPOTS
SWITCHBOARDS
SOUND EQUIPMENT

RIGGING
SCENERY
PAINTS
BRUSHES
STAGE HARDWARE
COSTUMES
MAKE UP
GELATINE
SOUND EFFECTS

THEATRE SERVICE

WORKING MODELS
SPECIFICATIONS
CONSULTATION
PLANS



PLEASE WRITE FOR CATALOGUE

THEATRE PRODUCTION SERVICE

45 WEST 46TH STREET

NEW YORK CITY-36

CIRCLE 5-5870



Robes for Confirmation

MOORE Confirmation Robes save money for each family by removing need for new clothing. Since all appear appropriately alike, no youngster "out-fashions" another. No family feels embarrassed.

White, flowing Robes with Scarlet collars and beanies for girls. Scarlet Robes and ties for boys.

MOORE Rental Service is quick, efficient and available on short notice. Write for all details and **Catalog CC17**.

E. R. MOORE CO.

268 Norman Av., Brooklyn 22, N.Y.
932 Dakin St. Chicago 13, Ill.
1641 N. Allesandro St.
Los Angeles 26, Calif.

Also makers of Choral Robes, Gym Suits for Girls and Graduation Caps & Gowns

ANTHROPOLOGICAL QUARTERLY

—OCTOBER 1956—

HUMAN EVOLUTION 1956

with APPENDIX

THE PRESENT CATHOLIC ATTITUDE TOWARDS EVOLUTION

by J. Franklin Ewing, S.J., Ph.D.

Father Ewing is Professor of Physical Anthropology at Fordham. This authoritative article should be of particular interest to *all Catholic Students and Educators*.

58 pages, 5 figures

Price \$1.00, postpaid

(Discount on orders of 10 copies or more)



Order from:

ANTHROPOLOGICAL QUARTERLY

THE CATHOLIC UNIVERSITY OF AMERICA PRESS
WASHINGTON 17, D. C.